

GOVERNMENT OF INDIA
DEPARTMENT OF ARCHAEOLOGY
CENTRAL ARCHAEOLOGICAL
LIBRARY

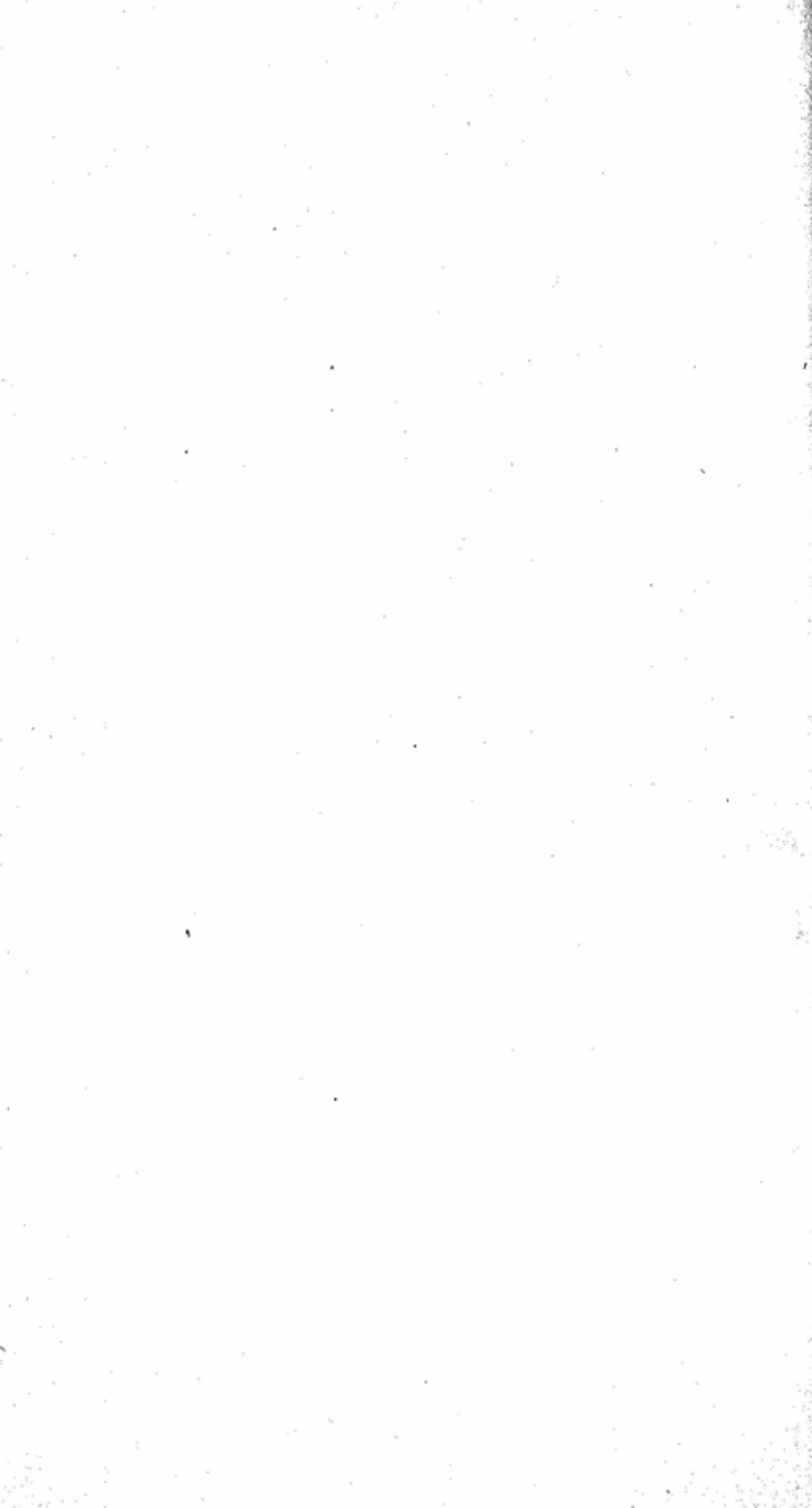
CLASS 3237
CALL No. 491.4215 *Bai*

D.G.A. 79.

NOV 1953



THE PRONUNCIATION OF
KASHMIRI



JAMES G. FORLONG FUND
VOL. XVI

THE PRONUNCIATION OF KASHMIRI

KASHMIRI SOUNDS
HOW TO MAKE THEM
AND
HOW TO TRANSCRIBE THEM

3237

BY

T. GRAHAME BAILEY, D.Litt., B.D., M.A.



491.4215

Bai

THE ROYAL ASIATIC SOCIETY
74 GROSVENOR STREET, LONDON, W.1.
1937

STEPHEN AUSTIN AND SONS, LTD.
ORIENTAL AND GENERAL PRINTERS
HERTFORD

CENTRAL AGRICULTURAL COLLEGE
LIB. A. Y. ...
Acc. No. 3237
Date. 22. 8. 95.
Call No. 491.4215 | Bae

PREFACE

MANY students of Kashmiri must have felt confused about the sounds of the language, wondering what exactly the various vowels or consonants were, and whether the sound in one word was the same as a similar sound in another. They must repeatedly have asked themselves, for example, what was the difference between the words for horse, horses, and mare (it is explained on pp. 10, 11, and under *gur*, p. 57), what was the word for 25, or how "you will be" differed from "you were". They must have been bewildered when they heard a man, especially an educated man, pronounce a word in a certain way in conversation, and immediately afterwards assert that it was pronounced quite differently.

This book, it is earnestly hoped, will be a help in solving such difficulties. The number of different forms in the following pages given in phonetic script is about 3,000, and the number of quite distinct words is nearly 1,000. Further, since all the ordinary forms used in declension or conjugation are given, the student should be able to decline nouns, pronouns, and adjectives, and to conjugate verbs.

I would draw attention to several points :—

1. Pronunciation. (a) Words said separately and very slowly are not pronounced in the same way as in a sentence, even when the sentence occurs in deliberate speech. Thus in conversation a man may say *zilyim* learned, but when asked about it he will say, "Oh, it's quite simple, say *aa-lim*, just like this—*zilyim*"; and he has no idea that when he says *zilyim* he is not saying *aalim*. He thinks he always says *aalim*, whereas actually he says *zilyim*. Other examples are *sapnith*, having become, pronounced *sapnith*; and *dith*, having given, *khema* I shall eat, *reth* month, *kuni* anywhere, *vaive* he will say to you, which are constantly pronounced *dyith*, *kyeth*, *ryeth*, *kuni*, *vaive*.

(b) Again the vowel of some syllables changes according to whether it is stressed or unstressed. Thus we have *poz* true, but *apuz* untrue, and *zon*, man, generally pronounced *zun*. The words for the genitive *sund* and *hund* would, if said alone, be *sond* and *hond*.

(c) Finally Urdū words used in Kashmiri have different pronunciations, which vary with the amount of education possessed by the speaker; e.g. *bakhtaavaar* or *bakhtaavar* wealthy. If the reader finds in this book a word written in two different ways, he may assume that both are correct.

2. Texts. The texts are intended for those who have made some slight progress in the study of Kashmiri. For this reason there is no

free translation. An absolute beginner may find it difficult to understand the interlineal translation, which is extremely literal.

3. The so-called infinitive in Kashmiri is really two different words which now have the same form. One is a verbal noun and is declined like a noun; it corresponds to the Latin gerund.

The other is a future passive participle, like the Latin gerundive. It sometimes occurs in an intrans. verb, and it is then a kind of future participle.

Examples: On p. 26, second line from foot, we have *guri hund zyön tə rachun*, the mare's being born and keeping (birth and rearing), where the two infinitives are nouns. On p. 28, lines 11 and 13, *darvaazə sheerun tə gudoom banaavun*, may be freely translated as the mending of the door and the making of the rope, but strictly it is "the door requiring to be mended, and the rope requiring to be made", the infinitives being passive participles agreeing with the nouns. For this reason, if we say *raz*, f., instead of *gudoom*, m., the infinitive agreeing with it must be *banaavən*.

In general we may say that when the infin. is accompanied by a noun it is a future partic., and when, further, it is trans. the partic. is passive. Thus *kyaa vaati karun? sar tsəun tə bastə vaalən*, what is right to be done? Head to be cut off and skin to be taken off. For the sake of simplicity, I have usually translated it by the active infin., as, "what is it right to do? Head to cut off, and skin to take off."

4. In a number of words I have given *r* as an alternative to *r* (see p. 8). *r* is not heard in Srinagar, but in the villages it takes the place of *r*, whenever *r* is derived from Middle Indian -ḍ-. The following words in the vocabulary illustrate this:—

broor cat, *brəər* female cat, *garun* carve, *gər* clock, *gur* horse, mare, *hyor hyur*, *hyərkun* upwards, *joorə* pair, *kaarun* boil, *kor* bracelet, *kuur* girl, *laarun* run, *laarun* touch, *oor* there, thither, *parun* read, *shur* boy, *thar* back, *thərkin* backwards, *toor* there, thither, *tsər* sparrow, *ṭukrə* a bit, piece, *yoor*, *yuur* hither.

5. The pronunciation recorded in this book is actual. It is the pronunciation of three men, Messrs. Triloki Nath Kaul, of H.M. Indian Civil Service, Prithvi Nath Wanchoo, a student of Engineering, and N. N. Dar, of the Architectural Department of the London County Council. They all belong to Srinagar.

6. The Vocabulary includes not only the words which occur in the texts, but also others which came up in conversation.

T. GRAHAME BAILEY.
20th September, 1937.

CONTENTS

	PAGES
PART I. Description of the Sounds	1-14
„ II. Pronunciation of the Grammatical Forms	15-24
„ III. Texts	25-52
„ IV. Vocabulary	53-70

PART I

DESCRIPTION OF THE SOUNDS

THE object of the following pages is to describe the sounds of Kashmiri, and to suggest an accurate, but not too elaborate, method of transcription, so that they may be written, typed, printed, and understood without undue difficulty. The system adopted is that of the International Phonetic Association as employed in recent works on African languages.

I do not wish primarily to teach Kashmiri grammar or composition. The chief aim of Part I is to explain the sounds and show how to make them, while the aim of the grammatical paradigms, the texts and the vocabulary, is mainly to illustrate the pronunciation. From these pages a student may ascertain the pronunciation of typical declensions and conjugations, as well as of about two thousand common words and of five passages of connected prose, and may also make some progress in composition and grammar.

Cordial thanks are due to Sir Aurel Stein, Sir George Grierson, and the India Office for permission to use a story from *Hatim's Tales*, by Stein and Grierson, a work which came out in 1923. I have chosen no. viii, the "Tale of a King". Part of it has been omitted, and to make up for this I have inserted an extract from no. xi, the "Song of Forsyth Sahib".

I strongly urge all students of Kashmiri to make constant use of the following works: (1) Grierson's *Kashmiri Manual*, two small volumes, pp. 160 and 211, 1911; (2) Grierson's *Kashmiri Dictionary*, four 4to volumes, 1916-1932, Rs. 120; (3) *Hatim's Tales*, by Stein and Grierson, 613 pp., 1923, £1 10s. Those who wish to take up the study of Kashmiri sounds may add the present monograph which deals specially with the pronunciation.

For grammar and vocabulary Sir George Grierson is our chief authority, and his writings on the language are as interesting as a novel. Sir Aurel Stein's discovery of Hatim the story teller was a great feat. He once generously offered to place old Hatim at my disposal; I have often regretted that it was not possible for me to take advantage of his kind suggestion.

We must answer two questions : What are the sounds, and what is the best way of representing them ? Both consonants and vowels present difficult problems, problems which for the vowels are rendered more difficult by the fact that theory and practice apparently differ from each other.

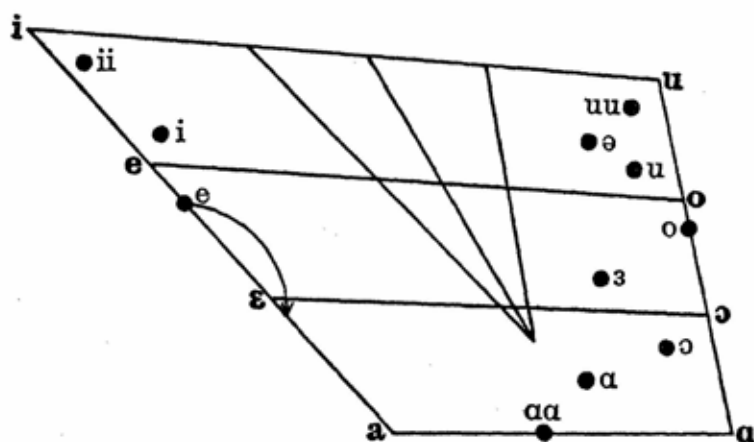
I have endeavoured to dispense as far as possible with diacritical marks and special letters. The only diacritical marks employed are ~ over vowels to show nasalization and a dot in *ṭ*, *ḍ*. The only unusual symbols are *ʾ*, *ṇ*, *ṣ*, *ṣ*, *ṣ*. For the last of these the sign for the numeral "three" can be used.

Theoretically the vowels are almost bewildering in their number and fine differences. Actually they are not so difficult for English-speaking people as the vowels of French. I could imagine that a Kashmiri, proud of the complicated sound system of his native tongue, might hold that in one or two cases I had obliterated real distinctions. My own ear, however, tells me that for purposes of everyday pronunciation some of these differences are negligible, and well-educated Kashmiris, with whom I have discussed them exhaustively, have agreed with me ; indeed, they would go further and would do away with still more of them. I wish to lay stress on this. I am perfectly aware of the various theoretical distinctions, but where I believe that even Kashmiris could not, apart from context, recognize a supposed difference, I have ignored it.

Transliteration and Transcription.—There is a great difference between transliteration and transcription. In transliteration we need a separate sign for every sign used in the original ; in transcription we require one sign for each phoneme (essential sound). Thus in Urdu there are four *z*-letters and three *s*-letters, but the four *z*'s are pronounced alike, and the three *s*'s are pronounced alike ; therefore in phonetic transcription one *z* and one *s* are sufficient. The transcription of Kashmiri vowels requires thirteen signs, including diphthongs. Those used here are *a*, *aa*, *e*, *ə*, *ɜ*, *i*, *ii*, *o*, *ɔ*, *u*, *uu*, and the two diphthongs *ai*, *au*. The double letters, *aa*, *ii*, and *uu*, have been counted as separate signs, because the vowels for which they stand are not the same as *a*, *i*, and *u*.

A long or, sometimes, conventionally long, vowel is indicated, as in African languages, by doubling the vowel sign. In three cases the double vowel differs from the single in quality. The vowels *a*, *i*, *u*, are not found long ; it is therefore possible to employ the double letters *aa*, *ii*, *uu*, for sounds of slightly different quality, as explained below, pp. 3, 4, 9-11, under headings, *aa*, *ii*, *uu*.

DIAGRAM OF THE VOWEL PHONEMES OF KASHMIRI ALONG WITH THE
CARDINAL VOWELS



Diphthongs : *au* is *aa-u*

ai is *a-i* where *a* is Cardinal 4.

THE KASHMIRI VOWELS COMPARED WITH URDU AND ENGLISH

a like Urdu *a* in *kal*, Eng. *u* in "fun", slightly higher than the Eng. vowel. See p. 9, l. 11.

aa Urdu *ā* in *bāt*; like Eng. *a* in "psalm, arm". *aa*, though conventionally long, has different lengths according to position. See p. 9, l. 15.

e, ee like Urdu *e* in *betā*, *khet*. Ksh. *e* is sometimes very short, rather like Eng. *e* in "pet"; it is almost *a* in "sat", when stressed and preceded by *c, j, sh, r*, or *y*. Long *ee* resembles the pure long vowel in the dialectic pronunciation of "lane", not the south Eng. diphthong *ei*.

ə when short, is like the first vowel in Eng. "announce, alike"; when long it is almost the south Eng. vowel in Eng. "learn, hurt, world", an unrounded vowel rather low and rather far back, differing from the German rounded front *ö*.

ɔ is a higher variety of the same vowel. Some English people use it in words like "learn, hurt, world, church". It is not easy to tell a non-phonetician how to pronounce it, but the following suggestions may be of use:—

(1) Say *a-a-a-a*; go from that to the vowel in "hurt", *ɜ-ɜ-ɜ-ɜ*; then raise the tongue still further to *ɔ-ɔ-ɔ-ɔ*.

(2) Say the vowel in "school", *oo*, with lips protruded.

Then, not altering the position of the tongue, draw back the lips and say *oooo*. The resulting vowel will be near *ə*.

(3) Try to say a vowel between *i* in "machine", and *oo* in "school", keeping the lips drawn back. That vowel is near *ə*; the true *ə* is rather lower and nearer *oo*.

In all these attempts the lips must be drawn back.

ə differs considerably from German *ü* which is a rounded front vowel.

ɜ and *ə* are perhaps the most interesting of Ksh. vowels. I asked Dr. Ida Ward to listen to them. She agreed with me as to their nature, but placed them somewhat further back than I did. I should have put them nearer the centre line. The position she suggested has been shown on the vowel chart. There is probably a certain amount of divergence between different speakers.

ɜ and *ə* are not Urdu sounds. In Panjabi a short *ɜ* is the usual pronunciation of unaccented *a* as in *baṇāi*, while a sound between *ɜ* and *ə* occurs conversationally, before a pause, at the end of a strongly accented syllable ending in a consonant; as *kadd'ɜ* "eject", *koɜ* "near", *khālārɜ* "set up". These might be written with *ə*.

i Urdu *i* in *jis*; Eng. *i* in "him". See pp. 9, 10.

ii Urdu *ī* in *kīl*; not unlike *i* in "machine" (slightly higher). See pp. 9, 10.

o Urdu *o*, but with greater variety of length. It resembles the pure *o* heard in northern Eng. "whole"; the southern Eng. vowel is a diphthong.

o like Eng. *o* in "top", but rather higher; still more like Italian *ò* in *ciò*, always short; somewhat like Urdu *au* in *tauba*, but shorter. Urdu *au* is like *au* in Eng. "haul". *o* followed by *ī*-matra (written in Dict. as *ō* with short mark over it) is pronounced as unrounded *o*. See p. 12, line 27. Not many words have this sound.

u Urdu *u* in *ghus*; Eng. *u* in "pull". See pp. 10, 11.

uu Urdu *ū* in *phūl*; higher than Eng. *oo* in "brood"; it is a pure vowel not always long. The Eng. vowel is often a diphthong. See pp. 10, 11.

Diphthongs

ai closely resembles Eng. *i* in "might"; it does not occur in Urdu.

au has some resemblance to Eng. *ow* in "owl"; it does not occur in Urdu. The Eng. sound usually begins with cardinal 4, while the *a* in Ksh. *au* is about 4½.

THE KASHMIRI VOWELS WITH THEIR URDU EQUIVALENTS

Kash.	Urdu.	Kash.	Urdu.	Kash.	Urdu.
a	a	ɜ, ʒ	Not found.	ɔ	au (short).
aa	ā	ī	ī	u	u
e	e	ii	ī	uu	ū
ee	e	o	o	ai	Not found.
ə, ʌ	Not found.	oo	o	au	Not found.

ALTERNATIVE SIGNS

For the benefit of any students who may prefer different signs for certain vowels I suggest the following possible alternatives:—

Vowel.	Alternative.	Vowel.	Alternative.
aa	ā	uu	ū
ee	ē	ɜ	ō
ii	ī	ə	ü
oo	ō	ɔ	ö

There are objections to all these alternatives. Few typewriters have the long marks required for ā, ē, ī, ō, ū, and to employ them means having to go over the writing afterwards and put them in, whereas the double letters can be written on any typewriter.

The German signs ō and ü might take the place of ɜ and ə, but they involve diacritical marks; further, they suggest long vowels, while ɜ is often, and ə nearly always, short; again, ō and ü are front vowels, whereas the Ksh. vowels are back; and, finally, while the German vowels are rounded, ɜ and ə are unrounded. On the typewriter the figure for the numeral three may conveniently be written instead of ɜ.

MĀTRĀ VOWELS

The so-called *mātrā* vowels are six in number, corresponding to a, e, i, o, u, and ə or ɜ. Of these a, e, o occur always, and ə sometimes, in a medial position. They are pronounced like ɜ, e, u, and ə respectively, but when they merely join two syllables they are often omitted, as in *ɜdrun* "to be moist", where an *a-mātrā* vowel comes between the d and the r, but is not sounded.

i-mātrā and *u-mātrā* are only final, or final followed by a termination beginning with a consonant.

ü-mātrā (when final) and *u-mātrā* are not pronounced.

i-mātrā has the effect of palatalizing the consonant to which it is attached. This means that the consonant is sounded with an inherent i resonance; the i appears to come both before and after the consonant, but is not a separate syllable; owing to its being a high vowel it

heightens the end of the preceding vowel. Thus *kər'* becomes almost *kəir'* or *k̄ir'*.

The final *mātrā* vowels, then, do not constitute separate syllables. The consonants, to which they are attached, in some cases undergo certain changes; thus *l* may be changed to *j*; but once this change has been effected, the presence of an *u-mātrā* or *ū-mātrā* makes little difference. Theoretically a consonant with an *u-mātrā* vowel is velarized, i.e. it has a *u*-resonance; one with an *ū-mātrā* vowel has an *ū* resonance, and one with no *mātrā* vowel is neutral, i.e. it has the resonance of a central or back-central low vowel. Actually these differences may be disregarded.

The only final *mātrā* vowel which is audibly different is *i-mātrā*, and even it is not so with *n* after a long vowel, for *ɲ* and *n'* are practically identical. Examples: *guur* "cowherd" ends in a *u-mātrā* vowel, while the nom. plur., *guur'* ends in *i-mātrā*; but they are monosyllables; they are *guur*, *guur'*, not *guuru*, *guuri*; *guuri* is abl. sing. Similarly *gaṭṭul* "clever", and the nom pl. *gaṭṭəl'*, have two syllables, but the abl. sing. *gaṭṭali* has three. The *-um* in *treṭum* "third" (*u-mātrā*) is the same as that in *chum* "is-to-me" and *hukum* "command". *kun m̄hnyuv oos me kun pakaan* "a single man was walking with me", has two words *kun*, theoretically different, but actually the same. *tul* "was lifted" (*u-mātrā*) is the same as *tul*, imperat., "lift," and *bus* "mouthful" (*u-mātrā*) has the same ending as *chus* "I am".

In the same way final *ū-mātrā* is not sounded: *siir* "brick" (*ū-mātrā*) really rhymes with *piir* "holy man"; the *-im* in *treṭim* "third" (fem. with *ū-mātrā*) is the same as *-im* in *d̄im* "give me".

PHONETIC REPRESENTATION OF MĀTRĀ VOWELS

Those which are not pronounced need not be represented. *i-mātrā*, as we have seen, palatalizes the consonants to which it is attached. Almost any sign printed after the consonant would serve; thus one might write *b''*, *b̄*, *b'*, *b̄*, *b/*, *b)*, *b(*, or *b'*.

The sign chosen should be small, and should not suggest a separate syllable. Phoneticians sometimes employ *y* for it. There are two objections to this; firstly it suggests a separate syllable, and secondly it may sometimes be confused with consonantal *y*. I have, after much thought, adopted the sign *'*, which is found on all typewriters.

Examples.—The nom. plur. of *guur*, cowherd and *necuv*, son, if written with *y*, will appear as *guury*, *necivy*, and will be wrongly pronounced

by ordinary students like the abl. sing. *guuri*, *necivi*, whereas, if written *guur'*, *neciv'*, they are easy to distinguish from *guuri* and *necivi*.

DIAGRAM OF CONSONANTS

	Bi-labial	Labio-dental	Dental	Alveolar	Palato-Alveolar	Re-tracted	Palatal	Velar
Plosive . .	<i>p, b, pʰ</i>		<i>t, d, tʰ</i>			<i>ʈ, ɖ, ʈʰ</i>		<i>k, g, kʰ</i>
Affricate . .				<i>ts, tʃ</i>	<i>c, ɟ, ɟʰ</i>			
Nasal . .	<i>m</i>			<i>n</i>	<i>ɲ, ɳ</i>			
Lateral . .				<i>l</i>	<i>ɭ</i>			
Tapped . .				<i>r</i>		<i>ɽ</i>		
Fricative . .		<i>v</i>		<i>s, z</i>	<i>ʃ</i>			
Vowel glide . .							<i>y</i>	
Aspirate . .	<i>h, ɦ</i>							

b, g, m, n, s, ʃ, y are hardly to be distinguished from the corresponding English sounds. *ʃ* is usually unrounded (i.e. lips not protruded). I have not used a special letter for *ʃ*; in the subjoined texts the only word in which confusion is possible is *paat-shaah* "king", which might be read as *paa-tshaah*, but is *paat-shaah*. See also the numerals, pp. 18, 19.

ts is practically the same as in English; the *t* is alveolar (on the teeth ridge), not dental; it is therefore different from the separate *t* sounds in both Ksh. and U., which are either dental or cerebral. *ts* (*t + s*) occur in Urdu and Hindi, chiefly in Arabic and Sanskrit words, but the *t* and *s* belong to different syllables, and the *t* is dental. Examples: (Sanskrit) *utsav* "feast", *utsuk* "impulse", (Arabic) *atsa'* "to be nine", *atsā* "cause indigestion".

zh, pronounced like Eng. *s* in pleasure, is a mere variant of *j*, as in *tsat ajiḥ* or *tsatazhīḥ* "forty". It is always correct to say *j*.

p and *k* are as in English, but unaspirated.

n, l: *l* is like *l* in "telling", but not like *l* in "tell, school". Immediately before dental *t* and *d* both *n* and *l* are dental, and before *ʈ* and *ɖ* they are retracted. *n* before *k* and *g* is generally velar, like *ng* in "sing", but occasionally, as in *yinkaar* "denial, refusal", it is ordinary *n*, i.e. *yin-kaar*. *ɭ* is like *li* in "million"; *ɳ* is almost the same as *ɲ*.

ɲ: palatal *n*, very like *ny* in "Bunyan". An ordinary *n* is palatalized when *i-mātrā* is attached to it. The difference between

ɲ and *n'*, so far as the actual consonants are concerned, is negligible, though the resonance is not the same. *cɜɜn* in *cɜɜn beɲi* "your sister" is in rapid conversation not distinguishable from *cɜɜn'* in *cɜɜn' bɜɜi* "your brothers".

c: the same as in Urdu *cal*; rather like Eng. *ch* in "child", but unaspirated and further forward.

t and *d* are dental as in Urdu, Italian, and French. They are like Eng. *t* and *d* when followed by voiced *th*, as in "put the book there"; "could the man come".

For cerebral (retracted) *ɖ* and *ɗ* the tongue touches the palate just behind the teeth ridge; they are the same as Urdu *ṭ* and *ḍ*. Eng. *t* and *d* are made on the teeth ridge.

h: *h* is nearly as in English; in *kh*, *ch*, *th*, *ph*, *tsh* it is as in English; after a vowel it is slightly sonant, (*h*), but not so sonant as in Urdu; it is not unlike the *h* following the *ɖ* in childhood.

r is a single tap against the teeth ridge, like the so-called trilled (actually tapped) *r* often heard after *th* in words like "three, through". When it is derived from Mid. Indian *-ṛ-*, it is replaced in village speech by *ɾ*.

ɾ is like a quickly pronounced *ṛ*, but in actual pronunciation it must be immediately preceded by a vowel, which may be very short. From a position just behind that for *ṛ* the tongue strikes the palate at the *ṛ* point of contact or slightly in front of it. *ɾ* is not heard in city speech.

v is like Urdu *v*, rather like a faint Eng. *v*; the lower end of the upper teeth touches any part of the inside of the lower lip. Friction is slight. See p. 11, l. 20.

k, *c*, *t*, *p*, *ts* are found both aspirated and unaspirated. When final they are always aspirated except when a *mātrā* vowel is attached to them. Thus *dop* (*u-mātrā*) is *dop*; without the *mātrā* vowel it would become *doph*.

The Urdu sounds *f*, *kh*, *g*, as in *fulāna*, *shākh*, *gaugā*, are by most Kashmiris pronounced *ph*, *kh*, *g*; those who know Urdu well tend to say them as in U., i.e. *f* as in "fine", *kh* like *ch* in "loch", and *g*, the voiced form of *kh*.

Other Urdu consonantal sounds are the same as those of Ksh., except that Ksh. does not possess U. *g*, while U. *zh* is in Ksh. an occasional variant of *j* after a vowel; on the other hand, U. has not got Ksh. *ts* or *tsh*.

Ksh. has thirty consonants, including six aspirated ones. Each of these when final can be pronounced with three *mātrā* vowels and also

without any such vowel. This gives four pronunciations to each consonant, making 120 consonants in all. But, as we have seen, only the *i-mātrā* vowel has a really different enunciation. Therefore, while we have in theory 120 consonants, in practice there are only sixty. Further, we may omit *n'* as being the same as *ṇ*, *r*, and *r'* as not heard in the city, and *y'* as being the same as *i*. (*bṛy'* is pronounced *bṛi*.) That leaves fifty-six, which is still a number reached by few other languages.

The vowels number eleven, in addition to two diphthongs.

NOTES ON CERTAIN DETAILS OF PRONUNCIATION

a: a stressed *a*, followed by *i* in the next syllable, tends towards Cardinal 4, the vowel of the French *madame marche mal*. Examples: *gari* or *garī* "clocks", *kari* "will do", *kapi* "stones". *aa* is sometimes similarly affected, but to a much slighter extent.

aa: *aa* has not always the same length. Thus in *paat-shaah* "king" the first *aa* is longer than the second. It is nearly always short when followed by *h*, as in *shaahmaar* "snake", *shaahar* "city", *shaahzaada* "prince".

A final *a* or *ah* in the *Manual* and the *Dictionary* is pronounced *a*; as *garā* "house", *kotsā* "bags", *twrā* "twice married women", *krakā* "noises".

Final *i* or *ii*: It is often difficult to know whether a final *i* is *i* as in Eng. "sit" or *ii* as in Urdu *tasallī*. The following hints may be helpful.

Final *i* as in "sit" or "happy" occurs in:—

(a) All noun endings written in the *Manual* with *i* or *e* (*i-mātrā* excluded). Final *i* and *e* are pronounced alike. Examples: the abl. *guurī* "cowherd", *maālī* "father", *māhnivī* "man", *gaafālī* "clever" on p. 29, and all the endings *-e* or *-i* on pp. 30, 31 of the *Manual*.

(b) All adjectival and genitive endings *-e* or *-i* in *Manual*, pp. 33, 35, and the numerals, pp. 36, 37 (*i* followed by *h*, i.e. *-ih*).

(c) *-i*, *-ih*, *-e*, endings of pronouns in *Manual*, pp. 38-41, including *tohi* "to" or "by you", but not *toh'* "you" or *tse* "to" or "by thee".

(d) Verbal endings in *-i* and short *-e*, including the fem. plur. of past partic. often written short *-e*, the 3rd sing. fut. and the inv. ending *-zi*, but not the word *chek*.

(e) The diphthong *ai*.

Further examples: the abl. infin., as *vaatni* "arriving", *vasni* "descending"; also *ati* "there", *kani* or *kapi* "towards", *kyaazi* "why?", *zi* "that", *yeli* "when", *beyi* "again", *asi* "to" or "by us", *yāhēi* "this very one".

Short final *-ii* occurs in:—

(a) Emphatic pronouns and adverbs, as *bāii* "I indeed", *suii* "he indeed", *sōii* "she indeed", *yimāvāii* "they indeed", *amisāii* "to that indeed". These are sometimes heard with *-i*, especially *kunui* "one only", *tyuthui* and *yuthui* thus, *stihēi* "there".

(b) An *-i* ending when made emphatic is always *-ii*, as *yii* "this very", *amii* "that very" (dat., etc.).

(c) Urdu words ending in *-ī* are generally *-ii*, as *khoshii* "pleasure", *nookariī* "service", *pāpī* (also *pāp'*) "sinner".

i and *e* are often pronounced *yi* or *ye*; this insertion of *y* is not necessary except when the *i* or *e* is initial. Examples: *reth*, *ryeth* "month", *jaai* or *jaayi* "place" (dat.). *n* and *l* are sometimes accidentally palatalized by the mere fact of being followed by *i*, as *kuni* or *kyni* "anywhere".

uu, *u*, FOLLOWED BY A CONSONANT WITH *i-mātrā* OR *ū-mātrā*

We have seen that vowels are more numerous in theory than in practice. In the case of *uu* and *u*, however, practice is more complicated than theory. When they are followed by a consonant with *i-mātrā*, they are pronounced slightly further forward and less rounded than usual; when followed by one with *ū-mātrā*, they are still further forward and less rounded. *u* is more affected than *uu*. The following gives the rule:—

PRONUNCIATION OF *uu* AND *u*.

Ordinary pronunciation (masc. sing.).	When followed by consonant with <i>i-mātrā</i> (generally masc. plur.)	Do. <i>ū-mātrā</i> (generally fem. sing.)
<i>uu</i> Urdu <i>ū</i> , Cardinal 8	Slightly further forward and less rounded.	Do., but more so.
<i>u</i> Urdu <i>u</i> , below Cardinal 8.	Half-way between <i>u</i> and <i>ə</i> .	Almost <i>ə</i> .

It is easy to exaggerate the changes of sound just mentioned, and if a student finds it difficult to get the exact sounds, he should pronounce *uu* and *u* in the ordinary manner.

Rule for uu and u

The following is a useful and practical rule to summarize the pronunciations of *uu* and *u*. This rule is almost always correct.

Words which have the "ordinary pronunciation" are masc. sing.

Words with the second pronunciation are masc. plur.

Words with the third pronunciation are fem. sing.

It is not necessary to introduce special signs for the second and third pronunciations, for the rule just given covers nearly all cases. Examples: *suuz* "he was sent", *suuz'* "they were sent"; in this the *uu* is further forward than in *suuz*; *suuz* "she was sent", the *uu* still further forward. So with *khuuts* "he feared", *khuuts'* "they feared", *khuuts* "she feared". "Further forward" here means "tending towards *ə*". *vuch* "he was seen", *vuch'* or *vəch'* "they were seen", *vəch* "she was seen".

Short vowels which form a kind of link between a syllable ending in a consonant and another beginning in one, are very often omitted. Thus we hear *khəztrə* "sake", *vaaryaah* "many"; not *khəztrə*, *vaarayaah*. What is transliterated *ü* in the *Manual* is pronounced *ə* when stressed and *ə* when unstressed.

Final *v*: final *v*, except when palatalized, sounds rather like *-uv*. In phonetic phraseology final *v*, except when palatalized, generally has a *u*-resonance; it is like *u* with friction. It is not exactly *-uv*; it is *v* sounded like *uv*. Thus 2nd plur. imve. "do" or "say" might be written *kəriv*, *kəriu*, *kəriuv*, or *vəniv*, *vəniu*, *vəniuv*; *manoov* "persuaded" and *hoov* "showed" might be written *manoou*, *hoou*; *karahiiv* or *karahiuv* may be written for "you would have done". But the final *u* in each case has got *v*-friction.

TABLE OF VOWELS

comparing the system of romanizing adopted here with that of the *Dictionary* and the *Manual*.

"Dict." and "Manual".	Mine.	Examples of My Spelling.
<i>a</i> (not final).	<i>a</i> ; <i>ə</i> when so pronounced.	<i>badan</i> body, <i>bədis</i> , dat. of <i>boḍ</i> big.
<i>a</i> (final).	<i>ə</i>	<i>athə</i> hand, <i>garə</i> house.
<i>a-matra</i> .	<i>ə</i>	<i>kənun</i> to sell.
<i>ā</i> .	<i>3</i> .	<i>əndrə</i> from inside.
<i>ā</i> (in Man. <i>a</i>).	When stressed, <i>ə</i> . When unstressed, <i>ə</i> .	<i>kər'</i> were done (masc. pl.). <i>karən'</i> to be done (masc. pl.). <i>panən'</i> own (masc. pl.). <i>əndər'</i> from inside.
<i>ā-matra</i> .	Often omitted, otherwise <i>ə</i> .	

<i>ā.</i>	<i>aa.</i>	<i>haavun</i> show.
<i>ē</i> not final.	<i>e, a</i> , according to pronunciation.	<i>guryen</i> to horses, <i>kajakh</i> they (fem. pl.) were ejected by them.
<i>ē-matra.</i>	Omitted, or <i>a, e, ə</i> , according to sound.	
<i>-ē</i> final.	<i>i.</i>	<i>beyi</i> again, <i>beṇi</i> sister.
<i>ē</i> with dot under it.	<i>e.</i>	<i>veṭhrun</i> fatten.
<i>ē</i> with short mark over it (Man. <i>ē</i> with dot under).	<i>yɜ</i>	<i>syɜz</i> straight (fem. sg.).
<i>ē.</i>	<i>ee.</i>	<i>tseer</i> lateness.
<i>i.</i>	<i>i.</i>	<i>dil</i> heart.
<i>i-matra.</i>	<i>i</i> in the consonant itself, not a separate vowel.	<i>ɜs'</i> we, <i>huun'</i> dogs.
<i>ī.</i>	<i>ii.</i>	<i>biṭh'</i> they sat.
<i>o.</i>	When stressed, <i>o.</i>	<i>dop</i> was said, <i>dopmut</i> said.
	When unstressed, <i>u.</i>	<i>poz</i> true, <i>apuz</i> untrue.
<i>o-matra.</i>	<i>u.</i>	<i>kun</i> was sold, <i>zul</i> was pared.
<i>ō, 6.</i>	<i>oo.</i>	<i>moor</i> was killed, <i>moolum</i> known.
<i>ō.</i>	<i>o</i>	<i>lukuṭ</i> small.
<i>ō</i> with dot under.	<i>o</i> (rounded).	<i>gob</i> heavy, <i>voth</i> he got up.
<i>ō.</i>	<i>ɜ.</i>	<i>hɜɜzir</i> present.
<i>ō</i> with short mark over (Man. <i>ō</i> with dot under).	<i>o</i> (unrounded).	<i>gob</i> heavy (fem.).
<i>u.</i>	<i>u.</i>	<i>vuchun</i> to see, look at.
<i>u-matra.</i>	omitted.	
<i>ū.</i>	<i>uu.</i>	<i>byuṭh</i> he sat.
<i>ū</i> short.	When stressed, <i>ɜ.</i>	<i>ɜn</i> she was brought.
	When unstressed, <i>ə.</i>	<i>kərməts</i> done (fem.), <i>ɜnməts</i> brought (fem.).
<i>ū</i> long.	<i>əə.</i>	<i>təər</i> cold, <i>təəri sət'</i> by reason of cold.
<i>ū-matra.</i>	Omitted or <i>ə.</i>	<i>lɜjəs tresh</i> thirst attached to him.
<i>au.</i>	<i>au.</i>	<i>gatschau</i> we go.
<i>ai</i> final.	<i>ai.</i>	<i>kolai</i> wife.
<i>ay</i> with vocalic <i>y.</i>		
<i>ai</i> not final.	<i>ɜɜ.</i>	<i>ɜɜh</i> eight.

The above is generally correct ; there are sometimes exceptional variations.

REVERSE TABLES

The sound *ə* is found in the *Dictionary* and the *Manual* written in the following ways:—

In the "Dict." and "Manual".

Examples Spelt as in this Work.

1. *a* final.

athə hand, *garə* hand.

- | | |
|--|--|
| 2. In the declension of <i>sund</i> and <i>hund</i> of, and of the verbal ending <i>-mut</i> ; e.g. <i>sandis</i> , <i>hanza</i> , <i>-matis</i> . | <i>sandis</i> , <i>hanza</i> , <i>-matis</i> . |
| 3. <i>a-matra</i> . | <i>kānun</i> to sell. |
| 4. <i>ā</i> (unstressed); in Man. <i>a</i> . | <i>karān'</i> to be done, Urdu <i>karne</i> . |
| 5. <i>ā-matra</i> . | <i>āndar'</i> from inside. |
| 6. <i>ū-matra</i> . | <i>lājās</i> , <i>us ko lagī</i> . |
| 7. <i>ū</i> long. | <i>tāari sāt'</i> by reason of cold. |

My *z* is found printed as follows in the *Dictionary* and the *Manual* :—

- | | |
|--|--|
| | <i>Examples in My Script.</i> |
| 1. <i>ū</i> (short and stressed). | <i>zān</i> she was brought by him. |
| 2. <i>ā</i> (stressed); in Man. <i>a</i> . | <i>zādrun</i> to be moist. |
| 3. <i>ā</i> . | <i>kār'</i> they were done. |
| 4. <i>ē</i> with short mark over. | <i>syāz</i> , Urdu <i>sidhī</i> ; <i>tyāth</i> , Urdu <i>karvī</i> . |
| 5. <i>ō</i> , always long. | <i>māzr</i> she was killed. |
| 6. <i>ai</i> , not final; always long. | <i>zāth</i> eight. |

o is the sound of vowels printed in the *Dictionary* and the *Manual* as follows :—

- | | |
|---|--|
| 1. <i>o</i> (stressed). | <i>kor</i> was done. |
| 2. <i>ō</i> with dot under it. | <i>voth</i> he got up, <i>gob</i> heavy. |
| 3. <i>ō</i> with short mark over; Man. <i>ō</i> with dot under. | <i>gob</i> heavy (fem.); an unrounded <i>o</i> . |
| 4. <i>ō</i> , <i>ó</i> , always long. | <i>moor</i> was killed, <i>moolum</i> known. |

My *u* is written as follows in the *Dictionary* and the *Manual* :—

- | | |
|---------------------------|---|
| 1. <i>u</i> . | <i>tul</i> lift. |
| 2. <i>o</i> (unstressed). | <i>apuz</i> untrue, (<i>dop</i>) <i>mut</i> spoken. |
| 3. <i>o-matra</i> . | <i>kun</i> was sold, <i>zul</i> was pared. |

My *i* is written as follows in the *Dictionary* and the *Manual* :—

- | | |
|---------------------|------------------------|
| 1. <i>i</i> . | <i>dil</i> heart. |
| 2. <i>-e</i> final. | <i>guri</i> to a mare. |

My *a* is written as follows in the *Dictionary* and the *Manual* :—

- | | |
|--|--|
| 1. <i>a</i> . | <i>dapun</i> say. |
| 2. <i>ē</i> . This sometimes varies from a low <i>e</i> as in Eng. <i>ten</i> to <i>a</i> in <i>man</i> or even <i>u</i> in <i>but</i> . | <i>pyāth</i> (<i>pyēth</i>) upon, <i>karakh</i> (<i>karekh</i>), <i>kajakh</i> (<i>kajekh</i>) they (fem.), were done, ejected, by them. |

The consonants are almost the same as in the *Dictionary* and the *Manual*. For *v* and *w* I have used only *v*; for the *Manual*'s *ch*, *chh*, I have, in agreement with *Hatim's Tales* and the *Dictionary*, used *c*, *ch*.

The Nāgarī script adapted to Kashmiri only partially shows the pronunciation; the deduction of the real sounds requires much study and a considerable effort of memory.

A vowel is nearly always influenced by a following *matra* vowel, and a vowel thus affected is indicated in Nāgarī by a perpendicular line over the preceding consonant. Although its pronunciation varies according to what follows, it is usually written in the one way, and we have not only to learn all the different cases with their varying pronunciations, but to remember them, and finally to use them correctly in actual speech.

Let us take as the first example the vowel *a*, and presume that *k* precedes. If a *matra* vowel follows, this *k* will be written in Nāgarī with a line over it. No less than nine cases arise, and Nāgarī writes this vowel in exactly the same way for all the nine; we will mark it here with an acute accent, *á*. It has, however, at least four different pronunciations (one might even make a fifth). These depend not only on what *matra* vowel follows, but on whether the *á* itself is stressed or unstressed.

	<i>As here, showing pronunciation.</i>	<i>As in the Dict.</i>
1. <i>ká</i> followed by <i>a-matra</i> .	<i>kəm</i>	<i>kəm</i>
2. <i>ká</i> stressed, fol. by <i>i-matra</i> .	<i>kəm</i>	<i>kəm</i>
3. <i>ká</i> unstressed, fol. by <i>i-matra</i> .	<i>kəm</i>	<i>kəm</i>
4. <i>ká</i> stressed, fol. by <i>u-matra</i> .	<i>kóm</i>	<i>kóm</i>
5. <i>ká</i> unstressed, fol. by <i>u-matra</i> .	<i>kúm</i>	<i>kóm</i>
6. <i>ká</i> stressed, fol. by <i>ü-matra</i> .	<i>kəm</i>	<i>küm</i>
7. <i>ká</i> unstressed, fol. by <i>ü-matra</i> .	<i>kəm</i>	<i>küm</i>
8. <i>ká</i> , stressed, before ordinary <i>i</i> , is sometimes	<i>kəm</i>	<i>kam</i>
9. <i>ká</i> stressed, before ordinary <i>u</i> , is generally <i>ka</i> , but sometimes	<i>kóm</i>	<i>kóm</i>

The *ə* in No. 8 occurs regularly when stressed *a* is followed by *-is* in the dat. sing. or *-ilh* in the conjunctive participié.

The *ə* in No. 2 is slightly higher than in No. 6; this is due to the palatalizing of the consonant which follows. See p. 5, foot; 6, top.

Second example: *a-matra*:

1. <i>a-matra</i> bef. ordin. vowel or in closed syll.	<i>kə</i>	<i>ä-matra</i>
2. <i>a-matra</i> bef. <i>u-matra</i>	<i>ku</i>	<i>o-matra</i>
3. <i>a-matra</i> bef. <i>ü-matra</i>	<i>kə</i>	<i>ü-matra</i>
4. <i>a-matra</i> bef. <i>i-matra</i>	<i>kə</i>	<i>ä-matra</i>
5. <i>a-matra</i> after certain letters	<i>ki, ke, kə</i>	<i>ě-matra</i>

The vowel in No. 5 is extremely short: it matters little what we consider its exact sound to be.

PART II

GRAMMATICAL FORMS

In teaching Urdu declensions I usually divide nouns into four classes. There are (1) masc. nouns with any ending other than *-ā* or *-a*; (2) masc. nouns ending in *-ā* or *-a*; (3) fem. nouns ending in *-ī*; (4) fem. nouns with any other ending. These correspond to Kashmiri declensions. The following paradigms will show their pronunciation.

FIRST DECLENSION. Masc. nouns not ending in *u-matra*, corresponding to Urdu masc. nouns not ending in *-ā* or *-a*.

	Sg. Nom.	Dat.	Abl.	Ag.
Hand	<i>athə</i>	<i>athas</i>	<i>athə (athi)</i>	<i>athan (əth')</i>
Year	<i>vərih</i>	<i>vəries</i>	<i>vəriə</i>	<i>vəriən</i>
A spring	<i>naag</i>	<i>naagas</i>	<i>naagə</i>	<i>naagan</i>
Prisoner	<i>kəəd'</i>	<i>kəədīs</i>	<i>kəəd'</i>	<i>kəəd'</i>
Sense	<i>hoosh</i>	<i>hooshes</i>	<i>hooshi</i>	<i>hooshen</i>
Ram	<i>kaṭh</i>	<i>kaṭas</i>	<i>kaṭə</i>	<i>kaṭan</i>

	Plur. Nom.	Dat.	Abl. Ag.
Hand	<i>athə</i>	<i>athan</i>	<i>athau</i>
Year	<i>vərih</i>	<i>vəriən</i>	<i>vəriau</i>
A spring	<i>naag</i>	<i>naagan</i>	<i>naagau</i>
Prisoner	<i>kəəd'</i>	<i>kəədīn</i>	<i>kəədīau</i>
Sense	<i>hoosh</i>	<i>hooshen</i>	<i>hooshau</i>
Ram	<i>kaṭh</i>	<i>kaṭan</i>	<i>kaṭau</i>

Endings: *-a* of the Manual is pronounced *ə* in all words. *-au* closely resembles *-ow* in "how".

SECOND DECLENSION. Masc. nouns ending in *u-matra*, corresponding to Urdu masc. nouns in *-ā* or *-a*.

	Sg. Nom.	Dat.	Abl.	Ag.
Throat	<i>hoṭ</i>	<i>həṭīs</i>	<i>həṭi</i>	<i>həṭ'</i>
Son	<i>necuv</i>	<i>necivīs</i>	<i>necivi</i>	<i>neciv'</i>
Nest	<i>ool</i>	<i>əəlīs</i>	<i>aali</i>	<i>əəl'</i>
Child	<i>shur</i>	<i>shuris</i>	<i>shuri</i>	<i>shur'</i>
Dog	<i>huun</i>	<i>huunīs</i>	<i>huuni</i>	<i>huun'</i>
Cat	<i>broor</i>	<i>brəəris</i>	<i>braari</i>	<i>brəə'r</i>

	Pl. Nom.	Dat.	Abl. Ag.
Throat .	<i>h3t'</i>	<i>hatyen</i>	<i>hatyau</i>
Son .	<i>neciv'</i>	<i>necivyen</i>	<i>necivyau</i>
Nest .	<i>33l'</i>	<i>aalen</i>	<i>aalyau</i>
Child .	<i>shur'</i>	<i>shuryen</i>	<i>shuryau</i>
Dog .	<i>huun'</i>	<i>hoonyen</i>	<i>hoonyau</i>
Cat .	<i>br33r'</i>	<i>braaryen</i>	<i>braaryau</i>

h3t', *33l'*, *shur'*, *huun'* are monosyllables, but *hati*, *aali*, *shuri*, and *huuni* have two syllables. Similarly *neciv'* has two, and *necivi* three syllables. In the village dialect *shur* is *shur* and *broor* is *broor*, fem. *br33r* (see below). The final *v* of *necuv* is very faint.

THIRD DECLENSION. Fem. nouns ending in *ü-matra* or *i-matra*, corresponding to Urdu fem. nouns ending in *ī*.

	Sg. Nom.	Dat.	Abl. Ag.
Bit of wood .	<i>h3t</i>	<i>haci</i>	
Work .	<i>k33m</i>	<i>kaami</i>	
Stone .	<i>k3j</i>	<i>kaji</i>	
Ring .	<i>v33j</i>	<i>vaaji</i>	
Mare .	<i>gur</i>	<i>guri</i>	

	Pl. Nom.	Dat.	Abl. Ag.
Bit of wood .	<i>haci</i>	<i>hacen</i>	<i>hacau</i>
Work .	<i>kaami</i>	<i>kaamen</i>	<i>kaamau</i>
Stone .	<i>kaji</i>	<i>kajen</i>	<i>kajau</i>
Ring .	<i>vaaji</i>	<i>vaajen</i>	<i>vaajau</i>
Mare .	<i>guri</i>	<i>guryen</i>	<i>guryau</i>

	Sg. Nom.	Dat.	Abl. Ag.
She-cat .	<i>br33r</i>	<i>braari</i>	
Theft .	<i>tsuur</i>	<i>tsuuri</i>	
Sheep .	<i>g3b</i>	<i>gabi</i>	

	Pl. Nom.	Dat.	Abl. Ag.
She-cat .	<i>braari</i>	<i>braaryen</i>	<i>braaryau</i>
Theft .	<i>tsuuri</i>	<i>tsuuryen</i>	<i>tsuuryau</i>
Sheep .	<i>gabi</i>	<i>gabyen</i>	<i>gabyau</i>

The village dialect has *gur*, *br33r*.

FOURTH DECLENSION. Fem. nouns not ending in *ü-* or *i-matra*; corresponding to Urdu fem. nouns not ending in *-ī*.

	Sg. Nom.	Dat.	Abl. Ag.
Wing .	<i>pakh</i>	<i>pakhi</i>	
Rupee .	<i>ropai</i>	<i>ropyi</i>	
Word .	<i>kath</i>	<i>kathi</i>	
Sister .	<i>bepi</i>	<i>beji</i>	
Cow .	<i>gaav</i>	<i>g33v</i>	

	Pl. Nom.	Dat.	Abl. Ag.
Wing	<i>pakhə</i>	<i>pakhan</i>	<i>pakhau</i>
Rupee	<i>ropyi</i>	<i>ropyen</i>	<i>ropyau</i>
Word	<i>kathə</i>	<i>kathan</i>	<i>kathau</i>
Sister	<i>beji</i>	<i>bejen</i>	<i>bejau</i>
Cow	<i>gəzv</i>	<i>gəzvən</i>	<i>gəzvau</i>

rəpai is sometimes masc. ; dat. *ropyes*.

Final *-e* and *-i* in Dict. and Man. are pronounced alike.

ADJECTIVES

	Red.		Mad.		Big.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
Sg. N.	<i>vəzul</i>	<i>vəzəj</i>	<i>mot</i>	<i>məts</i>	<i>bod</i>	<i>bəḍ</i>
Dat.	<i>vəzalis</i>	<i>vəzaji</i>	<i>mətis</i>	<i>mətsi</i>	<i>bəḍis</i>	<i>bəji</i>
Abl.	<i>vəzali</i>	<i>vəzaji</i>	<i>mati</i>	<i>mətsi</i>	<i>bəḍi</i>	<i>bəji</i>
Ag.	<i>vəzəl'</i>	<i>vəzaji</i>	<i>mət'</i>	<i>mətsi</i>	<i>bəḍ'</i>	<i>bəji</i>
Pl. N.	<i>vəzəl'</i>	<i>vəzaji</i>	<i>mət'</i>	<i>mətsə</i>	<i>bəḍ'</i>	<i>bəji</i>
Dat.	<i>vəzalyen</i>	<i>vəzajen</i>	<i>maten</i>	<i>mətsan</i>	<i>bəḍen</i>	<i>bəjen</i>
Abl. Ag.	<i>vəzalyau</i>	<i>vəzajyau</i>	<i>matyau</i>	<i>mətsau</i>	<i>bəḍyau</i>	<i>bəjyau</i>

The *a* in *vəzalis*, etc., is no more than a completion of the *z*. It may be made as short as possible, and may be *a* or *ə* or *ə*. The *y* following *j* may be ignored.

The sign of the genitive, *sund* (*hund*), is declined in the same way.

Sg. N.	<i>sund</i>	fem. <i>sənz</i>	Pl. N. <i>sənd'</i>	fem. <i>sənzə</i>
Dat.	<i>səndis</i>	<i>sənzi</i>	<i>səndyen</i>	<i>sənzən</i>
Abl.	<i>səndi</i>	<i>sənzi</i>	<i>səndyau</i>	<i>sənzau</i>
Ag.	<i>sənd'</i>	<i>sənzi</i>	<i>səndyau</i>	<i>sənzau</i>

Infinitives (which end in *-un*), the word *panun* "own", and genitives of proper names (which also end in *-un*) are declined as follows :—

	Masc.			Fem.	
Sg. N.	<i>dapun</i>	Pl. <i>dapən'</i>	Sg. <i>dapən</i>	Pl. <i>dappi</i>	
Dat.	<i>dapanis</i>	<i>dapanyen</i>	<i>dappi</i>	<i>dappən</i>	
Abl.	<i>dapani</i>	<i>dapanyau</i>	<i>dappi</i>	<i>dappau</i>	
Ag.	<i>dapən'</i>	<i>dapanyau</i>	<i>dappi</i>	<i>dappau</i>	

The *a* between *p* and *n* is a very short vowel, which, so long as the *p* is fully sounded, may be ignored ; so with other words of this type.

Similar are the declensions of several other endings : *-uv*, added to nouns to mean "composed of", as *hacuv* "made of wood", *sənuv* "made of gold" ; *-uk*, a genitive ending added to masc. nouns ; *-yum*, the ending for ordinal numbers.

doyum, second.

Masc.			Fem.		
Sg. N.	<i>doyum</i>	Pl. <i>doyim'</i>	Sg. <i>doyim</i>	Pl. <i>doyimi</i>	
Dat.	<i>doyimis</i>	<i>doyimen</i>	<i>doyimi</i>	<i>doyimen</i>	
Abl.	<i>doyimi</i>	<i>doyimau</i>	<i>doyimi</i>	<i>doyimau</i>	
Ag.	<i>doyim'</i>	<i>doyimau</i>	<i>doyimi</i>	<i>doyimau</i>	

The *y* is dropped before *i* when a consonant precedes, as *æthyum* "eighth", *æthimis*. This makes little practical difference.

uk added to first declension nouns.

Masc.			Fem.		
Sg. N.	<i>mulkuk</i>	Pl. <i>mulkək'</i>	Sg. <i>mulkəc</i>	Pl. <i>mulkaci</i>	
Dat.	<i>mulkakis</i>	<i>mulkakyaen</i>	<i>mulkaci</i>	<i>mulkacen</i>	
Abl.	<i>mulkaki</i>	<i>mulkakya</i>	<i>mulkaci</i>	<i>mulkacau</i>	
Ag.	<i>mulkək'</i>	<i>mulkakya</i>	<i>mulkaci</i>	<i>mulkacau</i>	

uk added to third declension nouns, pronouns, etc.

Masc.			Fem.	
Sg. N.	<i>gəḍayuk</i>	Pl. <i>gəḍayik'</i>	Sg. <i>gəḍayic</i>	Pl. <i>gəḍayici</i>
Dat.	<i>gəḍayikis</i>	<i>gəḍayikyen</i>	<i>gəḍayici</i>	<i>gəḍayicen</i>
Abl.	<i>gəḍayiki</i>	<i>gəḍayikyau</i>	<i>gəḍayici</i>	<i>gəḍayicau</i>
Ag.	<i>gəḍayik'</i>	<i>gəḍayikyau</i>	<i>gəḍayici</i>	<i>gəḍayicau</i>

So *yemyuk* "of this thing", etc., *kunyuk* "of something" (from *kēh*), the *y* being elided before *i*.

NUMERALS

1. <i>akh</i>	26. <i>shatruh</i>	51. <i>akvanzaah</i>	76. <i>shisattath</i>
2. <i>zəh</i>	27. <i>satoovuh</i>	52. <i>duvanzaah</i>	77. <i>satasattath</i>
3. <i>trəh</i>	28. <i>zəhoovuh</i>	53. <i>trəvanzaah</i>	78. <i>arsattath</i>
4. <i>toors</i>	29. <i>kuntrəh</i>	54. <i>tsuvinzaah</i>	79. <i>kunshiith</i>
5. <i>pəḍts</i>	30. <i>trəh</i>	55. <i>pəḍtsvanzaah</i>	80. <i>shiith</i>
6. <i>sheh</i>	31. <i>aktəh</i>	56. <i>shivanzaah</i>	81. <i>akshiith</i>
7. <i>sath</i>	32. <i>doitəh</i>	57. <i>satvanzaah</i>	82. <i>doishiith</i>
8. <i>zəh</i>	33. <i>teitəh</i>	58. <i>arvanzaah</i>	83. <i>treishiith</i>
9. <i>nau</i>	34. <i>tsəitəh</i>	59. <i>kunhəzəh</i>	84. <i>tsəishiith</i>
10. <i>dəh</i>	35. <i>pəḍtsəitəh</i>	60. <i>sheeth</i>	85. <i>pəḍts-shiith</i>
11. <i>kaah</i>	36. <i>sheitəh</i>	61. <i>akahəzəh</i>	86. <i>sheishiith</i>
12. <i>baah</i>	37. <i>sattəh</i>	62. <i>duhəzəh</i>	87. <i>sat-shiith</i>
13. <i>truvaah</i>	38. <i>aratəh</i>	63. <i>trəhəzəh</i>	88. <i>arshiith</i>
14. <i>tsədaah</i>	39. <i>kunatsəzəh</i>	64. <i>tsuhəzəh</i>	89. <i>kunnammath</i>
15. <i>pandaah</i>	40. <i>tsatajəh</i>	65. <i>pəḍts-həzəh</i>	90. <i>nammath</i>
16. <i>shuraah</i>	41. <i>akatsəzəh</i>	66. <i>shihəzəh</i>	91. <i>akanammath</i>
17. <i>sadaah</i>	42. <i>doitəzəh</i>	67. <i>satahəzəh</i>	92. <i>dunammath</i>
18. <i>ardaah</i>	43. <i>teitəzəh</i>	68. <i>arahəzəh</i>	93. <i>tronammath</i>
19. <i>kunavuh</i>	44. <i>tsəitəzəh</i>	69. <i>kunsattath</i>	94. <i>tsunammath</i>
20. <i>vuh</i>	45. <i>pəḍtsəitəzəh</i>	70. <i>sattath</i>	95. <i>pəḍtsnammath</i>
21. <i>akavuh</i>	46. <i>sheitəzəh</i>	71. <i>aksattath</i>	96. <i>shinammath</i>
22. <i>zətoovuh</i>	47. <i>sattəzəh</i>	72. <i>duəzəh</i>	97. <i>satanammath</i>
23. <i>trəvuh</i>	48. <i>aratəzəh</i>	73. <i>trəsattath</i>	98. <i>aranammath</i>
24. <i>tsəvuh</i>	49. <i>kunvanzaah</i>	74. <i>tsuəzəh</i>	99. <i>namaanammath</i>
25. <i>pəntəh</i>	50. <i>pantəsaah</i>	75. <i>pəḍtsəzəh</i>	100. <i>hath</i>

Alternative forms: 32, 42, 82 may begin with *dəyi-* instead of *doi-*; 33, 43 with *teyi-*; 83 with *treyi-*; 34, 44, 84 with *tsəyi-*; 35, 36, 86 with *sheyi-*. The final *h* after a vowel is very faint and is heard only in pause. The hyphen in 65, 85, 87, has been inserted to show the pronunciation.

The short unstressed *a* which may be written in accurate transcription is often not pronounced. This applies to *akavuh* 21, *akatrəh* 31, *akatzəjih* 41, *akahəzəth* 61, *akanammath* 91, etc. The best way of pronouncing is to explode the *k* and omit the following *a*. The same holds of *t* in *satatzəjih* 47, *satatrəh* 37, *satahəzəth* 67, *satasattath* 77, etc. Similarly in *kunavuh* 19, *kunatrəh* 29, *kunatzəjih* 39, *aratəzəjih* 48, *pətsatrəh* 35, *pətsatzəjih* 45, *pətsashith* 85, etc., the *n*, *r*, and *ts* must be fully pronounced. The following *a* may then be omitted.

ORDINALS. (See decl., p. 18)

Ordinals are formed by adding *-yum* to the cardinals, which are sometimes slightly changed.

1st <i>akyum</i> , <i>gəḍəpuk</i>	6th <i>sheyum</i>	11th <i>kəhyum</i>
2nd <i>dəyum</i>	7th <i>satyum</i>	12th <i>bəhyum</i>
3rd <i>treyum</i>	8th <i>səhyum</i>	13th <i>trwəzəhyum</i>
4th <i>tsuuryum</i>	9th <i>nəvyum</i>	14th <i>tsədzəhyum</i>
5th <i>pətsəyum</i>	10th <i>dəhyum</i>	

16 to 18, and 49 to 58 change *-aah* to *-əh* before adding *-yum*.

19 to 38, and 59 to 68 are unchanged before *-yum*.

69 to 99 drop the final *h* before adding *-yum*.

39 to 48 change *-əzəjih* to *-əj* before *-yum*.

In 39 to 48, both cardinal and ordinal, the *j* is sometimes pronounced *zh*.

PRONOUNS

Nom.	<i>bə</i> I	<i>əs</i> we	<i>tsə</i> thou	<i>toh</i> you
Dat. Abl. Ag.	<i>me</i>	<i>asi</i>	<i>tse</i>	<i>təhi</i>

myoon "my", *soon* "our", *coon* or *cyoon* "thy" are declined as follows:—

	Masc.			Fem.	
Sg. N.	<i>soon</i>	Pl. <i>səən</i>	Sg.	<i>səən</i>	Pl. <i>saəni</i>
Dat.	<i>səən</i>	<i>saənyen</i> or <i>saənen</i>		<i>saəni</i>	<i>saənen</i>
Ab.	<i>saəni</i>	<i>saənyau</i>		<i>saəni</i>	<i>saənyau</i>
Ag.	<i>səən</i>	<i>saənyau</i>		<i>saəni</i>	<i>saənyau</i>

In pronunciation *səzn'* is practically the same as *səzn*, and *saanyau* as *saapau*. *tuhund* "your" is declined like *sund* on p. 17.

All pronouns of the 3rd person have in the sing. a special form for use with inanimate things. It is here called neuter.

(1) He, she, that.

	Nom.	Gen.	Dat.	Abl.	Agent.
Sg. Masc.	<i>su</i>	<i>təm'sund</i> or <i>tasund</i>	<i>təmis</i>	<i>təmi</i>	<i>təm'</i>
Fem.	<i>sə</i>	"	"	"	<i>təmi</i>
Neut.	<i>tih</i>	<i>təmyuk</i>	<i>təth</i>	<i>təmi, təu</i>	<i>təm'</i>
Pl.	<i>tīm</i> (fem. <i>tīmə</i>)	<i>tīmānhund</i> or <i>tihund</i>	<i>tīman</i>	<i>tīmau</i>	<i>tīmau</i>

(2) He, she, that.

Sg. Masc.	none	<i>əm'sund</i>	<i>əmis</i>	<i>əmi, avə</i>	<i>əm'</i>
Fem.		"	"	" "	<i>əmi</i>
Neut.	none	<i>əmyuk</i>	<i>əth</i>	" "	<i>əmi</i>
Pl.	<i>am</i> (fem. <i>amə</i>)	<i>amānhund</i>	<i>aman</i>	<i>amau</i>	<i>amau</i>

(3) He, she, that.

Sg. Masc.	<i>hu</i>	<i>hum'sund</i>	<i>humis</i>	<i>humi</i>	<i>hum'</i>
Fem.	<i>hə</i>	"	"	"	<i>humi</i>
Neut.	<i>hu</i>	<i>humyuk</i>	<i>huth</i>	"	<i>hum'</i>
Pl.	<i>hum</i> (fem. <i>humə</i>)	<i>humānhund</i>	<i>human</i>	<i>humau</i>	<i>humau</i>

(4) This.

Sg.	<i>yih</i>	<i>yem'sund</i>	<i>yemis</i>	<i>yemi</i>	<i>yem'</i> (fem. <i>yemi</i>)
Neut.	"	<i>yemyuk</i>	<i>yeth</i>	"	<i>yem'</i>
Pl.	<i>yīm</i> (fem. <i>yīmə</i>)	<i>yīmanhund</i> , <i>yihund</i> , <i>yuhund</i>	<i>yīman</i>	<i>yīmau</i>	<i>yīmau</i>

A village form of this pronoun has oblique *nəm'sund*, *nəmis*, *nəmi*, etc., with fem. sing. nom. *nəh*, and neut. sing. dat. *nəth*.

(5) *yus* "who" (relative), fem. *yəssa*, is declined in the same way as *yih* "this", all the forms being the same except the nom. sing. masc. and fem.

(6) *kus*, who ?

	Nom.	Gen.	Dat.	Abl.	Agent
Sg. Masc.	<i>kus</i>	<i>kəm'sund</i>	<i>kəmis</i>	<i>kəmi</i>	<i>kəm'</i>
Fem.	<i>kəssə</i>	"	"	"	<i>kəmi</i>
Neut.	<i>kyaah</i>	<i>kamyuk</i>	<i>kəth</i>	<i>kəmi</i>	<i>kəm'</i>
Pl.	<i>kam</i> (fem. <i>kamə</i>)	<i>kamānhund</i>	<i>kaman</i>	<i>kamau</i>	<i>kamau</i>

kāāh "some one, any one", masc. and fem. the same.

	Masc. Fem.	Neut.	Masc. Fem., Neut
Sg. N.	<i>kāāh</i>	<i>kēēh, kēētshaah</i>	Pl. <i>kēēh, kēētshaah</i>
Dat.	<i>kāāsi</i>	<i>kuni</i>	<i>kēētšan</i>
Abl. Ag.	<i>kāāsi</i>	<i>kuni</i>	<i>kēētšau</i>

VERBS

Present, I am, etc.

Person	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>bə chus</i>	<i>bə ches</i>	<i>ʒs' chih</i>	<i>ʒs' cheh</i>
2.	<i>tsə chukh</i>	<i>tsə chekh</i>	<i>toh' chivə</i>	<i>toh' chavə</i>
3.	<i>su chuh</i>	<i>sə cheh</i>	<i>tim chih</i>	<i>timə cheh</i>

The final *h* of the sing. pronouns is pronounced only in pause.

Past, I was, etc.

Person.	Masc.	Fem.	Masc.	Fem.
1.	<i>bə oosus</i>	<i>bə ʒsəs</i>	<i>ʒs' ʒs'</i>	<i>ʒs' aasə</i>
2.	<i>tsə oosukh</i>	<i>tsə ʒsəkh</i>	<i>toh' ʒs'və</i>	<i>toh' aasvə</i>
3.	<i>su oos</i>	<i>sə ʒs</i>	<i>tim ʒs'</i>	<i>timə aasə</i>

Future, I shall be, etc.

Person.	Masc. Common or Fem.	Masc. or Fem.
1.	<i>bə aasə</i>	<i>ʒs' aasau</i>
2.	<i>tsə aasakh</i>	<i>toh' ʒsiuv</i>
3.	<i>su (sə) aasi</i>	<i>tim (timə) aasan</i>

For the very slight difference between the *aa* of *aasə* and the *aa* of *aasi* and for the much greater difference between the *a* of *karə* "I will do" and *kari* "he will do", see p. 9, l. 11.

The ending *-iuv* in *ʒsiuv* is practically one syllable. It might be written *ʒsiv* with the understanding that the *v* is of the *u* type.

Imperative and Precative

Be thou, may he be, etc.

Person.	Sing., Masc. or Fem.	Pl., Masc. or Fem.
2.	<i>tsə aas</i>	<i>toh' ʒsiuv</i>
3.	<i>su (sə) aasin</i>	<i>tim (timə) aasin</i>

Past Conditional

(If) I had been ; I should have been (if)

Person.	Sing., Masc. or Fem.	Pl., Masc. or Fem.
1.	<i>bə aasuhə</i>	<i>ʒs' aasahə</i>
2.	<i>tsə aasahəkh</i>	<i>toh' ʒs'hiv</i>
3.	<i>su (sə) aasihe</i>	<i>tim (timə) aasahən</i>

Past.

I went, etc.

Masc.	Fem.	Masc.	Fem.
<i>bə pokus</i>	<i>pəcəs</i>	<i>pək'</i>	<i>paci</i>
<i>tsə pokukh</i>	<i>pəcəkh</i>	<i>pək'və</i>	<i>pacvə</i>
<i>su pok</i>	<i>sə pəc</i>	<i>pək'</i>	<i>paci</i>

I fled

<i>tsolus</i>	<i>tsəjəs</i>	<i>tsəl'</i>	<i>tsaji</i>
<i>tsolukh</i>	<i>tsəjəkh</i>	<i>tsəl'və</i>	<i>tsajvə</i>
<i>tsol</i>	<i>tsəj</i>	<i>tsəl'</i>	<i>tsaji</i>

vuchun "to look, look at, see" *karun* "do"; *anun* "bring";
maarun "kill".

For variations in the *u* of *vuchun* see Note on *uu*, *u*, pp. 10, 11.

Infinitive: *vuchun*.

Fut. pass. partep.: *vuchun*, masc. sing.; plur. *vuchən'*; fem. sing. *vəchən*; plur. *vəchəni*.

vuchani "it is to be seen"; so for other verbs.

vuchith (*vəchith*) "having seen", *kəriith* "done", *ənith* "brought"; *məəriith* "killed".

vuch' *vuch'*, *vəch'* *vəch'* "having seen repeatedly", *kər'* *kər'* "done", *ən'* *ən'* "brought", *məər'* *məər'* "killed".

Past Participles

Masc. sing.	<i>vuch</i> , seen	<i>kor</i> , done	<i>on</i> , brought	<i>moor</i> , killed
" pl.	<i>vuch'</i> (<i>vəch'</i>)	<i>kər'</i>	<i>ən'</i>	<i>məər'</i>
Fem. sing.	<i>vəch</i>	<i>kər</i>	<i>ən</i>	<i>məər</i>
" pl.	<i>vəchi</i>	<i>kari</i>	<i>əni</i>	<i>maari</i>

For fem. pl. *vəchi* we should have expected *vuchi*; *vuchi*, however, means "twisted", from *vuthun* "twist", and Kashmiris appear to distinguish unconsciously between the two.

Masc. sing.	<i>vuth</i> , twisted	<i>phut</i> , burst
" plur.	<i>vuth'</i>	<i>phut'</i>
Fem. sing.	<i>vəth</i>	<i>phəṭ</i>
" plur.	<i>vuchi</i>	<i>phuci</i>

The *u* in *vuthun* "twist" and *phutun* "burst" does not tend towards *ə* so much as the *u* of *vuchun* "look".

Nouns of Agency

Masc. sing.	<i>vuchavun</i>	<i>vuchanvool</i>	<i>anavun</i>	<i>ananvool</i>
" plur.	<i>vuchavən'</i>	<i>vuchanvəəl'</i>	<i>anavən'</i>	<i>ananvəəl'</i>
Fem. sing.	<i>vəchavəṇ</i>	<i>vəchanvəṇj</i>	<i>anavəṇ</i>	<i>ananvəṇj</i>
plur.	<i>vəchavəni</i>	<i>vəchanvəəji</i>	<i>anavəni</i>	<i>ananvəəji</i>

The *u* in *vuchavən'*, *vuchanvəzəl'* tends towards *ə*.

seen	done	brought	killed	risen
<i>vuchmut</i>	<i>kormut</i>	<i>onmut</i>	<i>moormut</i>	<i>khotmut</i>
<i>vuchmət'</i>	<i>kərmət'</i>	<i>ənmət'</i>	<i>məzərmət'</i>	<i>khətmət'</i>
<i>vəchməts</i>	<i>kərməts</i>	<i>əpməts</i>	<i>məzərməts</i>	<i>khətməts</i>
<i>vəchimətsə</i>	<i>karimətsə</i>	<i>əpimətsə</i>	<i>maərimətsə</i>	<i>khətsəmətsə</i>

The *u* in *vuchmət'* tends towards *ə*.

Future and Present Subjunctive

<i>vuchə</i>	<i>karə</i>	<i>anə</i>	<i>maəra</i>
<i>vuchakh</i>	<i>karakh</i>	<i>anakh</i>	<i>maərahk</i>
<i>vuchi</i>	<i>kari</i>	<i>ani</i>	<i>maari</i>
<i>vuchau</i>	<i>karau</i>	<i>anau</i>	<i>maərau</i>
<i>vuchiuv</i>	<i>kəriuv</i>	<i>əpiuv</i>	<i>məzəriuv</i>
<i>vuchan</i>	<i>karan</i>	<i>anan</i>	<i>maəran</i>

Imperative, Precative

<i>vuch</i>	<i>kar</i>	<i>an</i>	<i>maəra</i>
<i>vuchin</i>	<i>kərin</i>	<i>əpin</i>	<i>məzərin</i>
<i>vuchiuv</i>	<i>kəriuv</i>	<i>əpiuv</i>	<i>məzəriuv</i>
<i>vuchin</i>	<i>kərin</i>	<i>əpin</i>	<i>məzərin</i>
<i>vuchtə</i>	<i>kartə</i>	<i>antə</i>	<i>maərtə</i>
<i>vuch'tan</i>	<i>kə'rtan</i>	<i>əp'tan</i>	<i>məzə'rtan</i>
<i>vuch'tau</i>	<i>kə'rtau</i>	<i>əp'tau</i>	<i>məzə'rtau</i>
<i>vuch'tan</i>	<i>kə'rtan</i>	<i>əp'tan</i>	<i>məzə'rtan</i>
<i>vuch'zi</i>	<i>kə'zi</i>	<i>əp'zi</i>	<i>məzə'zi</i>
<i>vuch'zihe</i>	<i>kə'zihe</i>	<i>əp'zihe</i>	<i>məzə'zihe</i>

Past Conditional

<i>vuchahəz</i>	<i>karahəz</i>	<i>anahəz</i>	<i>maərahəz</i>
<i>vuchahəzkh</i>	<i>karahəzkh</i>	<i>anahəzkh</i>	<i>maərahəzkh</i>
<i>vuchihe</i>	<i>karihe</i>	<i>anihe</i>	<i>maarihe</i>
<i>vuchahəzv</i>	<i>karahəzv</i>	<i>anahəzv</i>	<i>maərahəzv</i>
<i>vuch'hiiv</i>	<i>kə'hiiv</i>	<i>əp'hiiv</i>	<i>məzə'hiiv</i>
<i>vuchahəzn</i>	<i>karahəzn</i>	<i>anahəzn</i>	<i>maərahəzn</i>

The vowel *a* in the middle syllable of the above words is almost inaudible.

Past Tenses. These are best understood by a reference to Urdu.
Past tense.

<i>me vuch,</i>	<i>maī ne dekhā</i>	<i>kor</i>	<i>on</i>	<i>moor</i>
<i>me vəch,</i>	<i>maī ne dekhī</i>	<i>kəz</i>	<i>əp</i>	<i>məzəz</i>
<i>me vuch',</i>	<i>maī ne dekhə</i>	<i>kəz'</i>	<i>əp', ən'</i>	<i>məzəz'</i>
<i>me vəchī,</i>	<i>maī ne dekhī</i>	<i>kari</i>	<i>əpi</i>	<i>maari</i>

For "they were brought" (masc.) it is immaterial whether we write *ən'* or *ʒn'*, for a palatalized *n* as in *ʒn'* hardly differs from a palatal *ɲ* itself palatalized.

The Past tense with suffixes.

dekhā-māi-ne, -tū-ne, -us-ne, -tum-ne, -unhō-ne.

vuchum, vuchuth, vuchun, vuchvə, vuchukh.

korum, koruth, korun, korvə, korukh.

onum, onuth, onun, onvə, onukh.

moorum, mooruth, moorun, moorvə, moorukh.

dekhī-māi-ne, -tū-ne, -us-ne, -tum-ne, -unhō-ne.

vācham, vāchath, vāchan, vāchvə, vāchakh.

kāram, kārath, kāran, kārvə, kārakh.

ʒnam, ʒnath, ʒnan, ʒnvə, ʒnakh.

māzram, māzrath, māzran, māzrvə, māzrakh.

dekhe-māi-ne, -tū-ne, -us-ne, -tum-ne, -unhō-ne.

vuchim, vuchith, vuchin, vuch'və, vuchikh.

kārim, kāriith, kārin, kār'və, kārikh.

ʒnim, ʒniith, ʒnin, ʒn'və, ʒnikh.

māzrim, māzriith, māzrin, māzr'və, māzriikh.

dekhī-māi-ne, -tū-ne, -us-ne, -tum-ne, -unhō-ne.

vuchem, vucheth, vuchen, vuchivə, vuchekkh.

kārem or kāryem (so throughout), kareth, karen, karivə, karekh.

ānem, āneth, ānen, ānivə, ānekkh.

*maarem, maareth, maaren, maarivə, maarekh (or with *y*, as *kāryem*).*

Note that in these words the *e* in the second syllable is almost like English *u* in "hut", tending sometimes towards *a* in "hat".

dekhā-māi-ne, -tum-ne.

vuchyoom, vuchyooovə.

karyoom, karyooovə.

anyoom, anyooovə.

maaryoom, maaryooovə.

dekhī-māi-ne, -tum-ne.

vāchyeyem, vāchyeyvə.

karyeyem, karyeyvə.

āneyem, āneyvə.

maaryeyem, maaryeyvə.

dekhe-māi-ne, -tum-ne.

vuchyeem, vuchyeevə.

karyeem, karyeevə.

anyeem, anyeevə.

maaryeem, maaryeevə.

*dekhī-māi-ne, etc., the same as *dekhī-māi-ne*.*

PART III

KASHMIRI TEXTS

THE STOLEN MARE

1. *gaamas 3kis manz oos roozaan akh gruustaa (z3miindaar),*
village one in was living one farmer-one farmer,
3mis3i 33s' z3 gur' t3 akh gur, yim zan s3haa
to-him-indeed were two horses and one mare, which as-if very
k3amtii 33sis. ath gaamas andar 33s' s3haa gur'-tsuur
costly were-to-him. that village in were many horse-thieves
sapdaan; yi z33nith roth 3mis, ami khayaala-kin shekh
becoming; this knowing rose to-him that thought-from doubt
zi my33n' gur' ma-t3 niitan tsuuri. ami gaamaci baraadrii manz
that my horses not they-may-take theft-in. That village's brotherhood in
oos yi maan3n3 yivaan akh raaz3 shekh3z, zaah oos n3 yi
was he acknowledged coming one rich man, ever was not he
k33si-hund g3nzraan n3 oosus k33si-hund azarcun; prath
anyone's watching nor was-to-him anyone's jealousy: every
d3h3 oos yi gatshaan pan3n' gur' hyeth 3kis jangalas manz.
day was he going own horses taking one jungle in.

2. *aki d3h3 z3 tsoor m3il gari niirith samkhyis z3n'*
One day two four miles house-from going-out met-him men
joraa. yim3v3ii prutshas panun soorui haal, khaaskar
a-pair. By-them-indeed was-asked-to-him own all story, especially
3kis guri-hund, yoss3 ti s33t' 33s3s; shaam-vakht3 yeli zyun
one mare's, which him with was-to-him; evening-time when wood
ts3tith m3klyau, 3m' hy3c n3 akh gur l3bth3ii;
cutting he-finished, by-him could not one mare find-indeed;
s3haa vakhath korun saraf, magari kuni lobun
much time was-made-by-him spent, but anywhere was-found-by-him
n3 guri-hund pai.
not mare's trace.

3. *s3haas kaalas s333cith, pyoos timan d3n zanyen-hund*
much time thinking, fell-to-him them two men's

yaad ; panən' dīlan vonnas zi yiməvəii
 remembrance;own heart-by was-said-by-it-to-him that by-them-indeed

aasi yi gur nīməts ; aphsuus kəriṭh aau baakii
 will-be this mare taken ; regret making he-came remaining

gur' hyeth vaapas panun garə : pəhər ək' draau beyi
 horses taking, back own house (to) : in-watch one he-went-out again

apigəṭi manz panəp gur tsaandəni, magar kuni aayes
 darkness in own mare to-see, but anywhere she-came-to-him

nə athi ; kooci kooci phiirith voot əkis saraai nish ;
 not to-hand ; in-lane in-lane wandering he-arrived one serai near ;

ati vuchin naaras ənd'-ənd' səṭhaa musaaphir, yim
 there were-seen-by-him fire round many travellers, who

zan panənyen guryen-hund haal 33s' vanaan. ək' zən'
 as-it-were own horses' story were telling. By-one man

von zi myoon gur chu 33ṭhə-vuhur ; prath vərii chus 3mis guris
 was-said that my horse is eight-year ; every year I-am to-this horse

trei phiri naal laganaavaan ; zaa chu nə yi langaan yaa path
 three times shoes attaching ; ever is not it going-lame or behind

roozaan ; yeli-yeli kaami-hund zoor chu aasaan, yi chu səṭhaa k33m
 remaining ; whenever work-of press is being, it is much work

divaan.

giving.

4. *byaakh zon voth panənyen guryen-hund giṭh gyevani.*

Another man rose own horses' song to-sing.

tam33k' daam daam cevaan bəṛən ənd'-ənd' s33ri
 Tobacco puff puff smoking was-filled-by-him round whole

jaai dəḷi sət' yutaamat k3āḥ k33si aau nə booznə.
 place smoke with to-such-extent-that anyone to-anyone came not seen.

3m' hyut panəni safruk pai t3 patə vanun.

By-him was-begun own journeys sign and trace to-tell.

5. *yi soorui buuziṭh, draau yi gruust ami saraai manzə*

This all hearing, went-out this farmer that serai from-in

vaapas. panəni guri-hund zyən t3 rachun pyoos yaad.

back. Own mare's birth and rearing fell-to-him memory.

pakaan pakaan voot yi 3kis zhompri manz ; ati vuchun
 Going going arrived he one hut in ; there was-seen-by-him
akh budā ; 3mis3ii vonun ami r33ts-hund soorui
 one old-man ; to-him-indeed was-said-by-him that night's all
yi-kēētshaa 3m' buuzmut oos. budan dyutnas sēthaa
 whatever by-him heard was. By-old-man was-given-to-him much
dilaas madaar. ati tam33k' daamaa ceth draau
 comfort consolation. There tobacco a-puff having-smoked he-went-out
garā vaapas. t33ri s33t' athā t33ryeeis.
 to-house back. Cold with hands got-cold-to-him.

6. *vat'-vat' yim luuk pakaan 33s', s33ri vuchin*
 On-the-way what people walking were, all were-seen-by-him
khosh. 3m' zoon zi "yi khoshii t3 gamgiinii che
 happy. by-him was-considered that "this happiness and sadness are
yinsaan-s3ndi kh33trā dunyaahas manz Bagvaanan (Kh33likan)
 for-man's sake world in by-God (Creator)
th33m3ts". Yuthuii gari nish n3zdiikh voot ; pan3n kuur
 placed ". Thus-indeed house near near he-arrived, own girl
v3ch3n dooraan ; ami-s3ndis buthis pyeth vuchun
 was-seen-by-him running ; her face on was-seen-by-him
rang-t3-roogan aamut.
 colour-and-polish (= delight) come.

7. *yi 33i tiits khosh g33m3ts pan3n r33vm3ts gur vuchith zi*
 She came so happy become own lost mare having-seen that
m33lis hyokun n3 akh lafaz venith. sēthaa yi k33l path hyotun
 to-father could not one word say. Much time after she-began
vanun "kaak ! asi l3b gur". 3mis aau yuut joosh
 to-say "Father ! by-us found mare ". To-him came such enthusiasm
baḍi ditsen krak3, yutaamat 3ndyen sameyi luuk ;
 great were-given-by-him noises, so-far-that round gathered people ;
saarini baaseu yi chu mot. 3mis n3 k33si-hund parvaayi gau, n3
 to-all it-seemed he is mad. to-him not anyone's care went, not
buuzun yuhund vanun, n3 boozen yih3nz3
 was-heard-by-him their speaking, not heard-by-him their
kalth3.
 words.

8. *koori vonnas "kaakh! yim chi thathə*

By-girl was-said-by-her-to-him "Father! They are mocking karaan." *donavai tsəl' ami sadki pyethə tə aai gaamas kun.* making." Both fled that road from-on and came village towards.

guri yeli panun məzlikə-sənəə kathə booəə, ami ti hyetsə
By-mare when own owner's words were-heard, by-it too were-begun

latə dipi; raz tsəthith darvaazə phufroovun, tə əmis
kicks to-be-given; rope having-broken door was-burst and him
nish vəzts. donavai gəzi səthaa khəsh, magar gruustis kyits
near arrived. Both became very happy, but farmer for

ruuz əkis dən dohan-həndi-khəztrə kəəm. magar darvaazə sheerun
remained one two days'-sake work. But door mending
tə gudoom banaavun (raz banaavəp) baasyoos nə tyuut nəkhsaan.
and rope making (rope making) seemed-to-him not so-much loss.

Paat-shaahə sənəə Kath

THE STORY OF THE KING

Hatim's Tales, p. 171

1. *paat-shaa oos; dapaan vəstaad sui paat-shaa oos neeraan*

A-king was; saying the-teacher, that-very king was going-out
prath dōho əth' zuunəəlabi pyəth; əth' oos pyethkəyi ool jaanaavaaran
every day that roof-room upon; to-it was on-top nest birds

hund; yim əsə' prath-dōho yihənz boolbəzsh booəəən; yim əsə'
of; they were every day their chirping hearing; they were

paat-shaa sənəə' bəzts zə səthaa khəsh gatshaan; dōhə aki
king of family-members two very pleased becoming; day one

boolbəzsh ati əsənəə kəh gatshaan; dōp ami paat-shaabaayi paat-
chirping there wasn't any going; was-said that queen-by king-

shaahas "az koonə che gatshaan boolbəzsh?" vuchukh

to "to-day why-not is going chirping?" was-looked-by-them
ath əlis; əth' manz baci zə muumət'. vəzlikh
that nest-to; that-indeed in young-ones two dead. They-were-lowered-

bən; səthaa phyuur yiman paat-shaa sənəəyən dən
by-them down; much grieved to-these king of two

baatsan ; *zənīkh* *vəziir gaatəl' gaatəl'* ;
family-members were-brought-by-them viziers clever clever ;

dophakh “*nōman vuch'tav kyaa chu goomut ?*”
was-said-by-them-to-them “to-them please-look what is gone ?”

vuch'hakh *yīman roṭmut kund hətis* ;
were-seen-by-them-to-them to-them was-seized thorn to-throat ;

daanaa vəziiran-ək' *dopnakh* “*yi che yīman*
wise vizier-one-by was-said-by-him-to-them “this is to-them

panəṇ məzj muuməts ; *əm'* *naran kərməts byaakh vərəz* ;
own mother dead ; by-that male was-made second second-wife ;

ami chunakh dyutmut aampə kani kund ; *amii*
by-her is-by-her-to-them given feeding during thorn ; by-that-indeed
chi yim muumət'” ; *paat-shaa vanaan paat-shaabaayi* “*bəii marai*
are they dead” ; king saying to-queen “I-indeed die-if

tsə kər'zi nə kuni”. *paat-shaabaayi vanaan paat-shaahas*
thou shouldst-make not at-all”. Queen saying to-king

“*bəii marai tsə kər'zi nə kuni*”. *kor yīmau drii kasam paanvəzj* ;
“I-indeed, etc.” Was-made by-them vow oath mutually ;

yi kyāzi korukh drii kasam ? dopukh “*asi chi*
this why was-made-by-them vow oath ? Was-said-by-them “to-us are
gabar zə ; *tīman kyaa kari vərməzj yaa mool yii ?*”
sons two ; to-them what will do stepmother or father this-indeed ?”

2. *kēh kaalaa gau, paat-shaabaayi mōyi* ; *paat-shaa kuni*
Some time went ; queen died ; king at-all

karaan chunə ; *tīkyāzi paanvəzj oosukh dōyau baatsau*
making is-not ; because mutually was-by-them two family-members-by
drii kasam kormut. vaaryaah kaalaa gau ; *aai vəziir* ;
vow oath made. Long time went ; came vazirs ;

dopukh paat-shaahas “*paatshaaham, nyeethər gatshi karun*”
was-said-by-them king-to “my-king, marriage is-proper to-do”

vaaryaah kaal kēh boozaan chukhnə : *korhas*
long time anything hearing is-not-to-them : was-made-by-them-

zoor vəziirau, korun neethər.
to-him force by-vazirs ; was-made-by-him marriage.

3. *yim paat-shaazaada zə ʒʒs'*; *tim ʒʒs' paraan sabakh.*

These princes two were; they were reading lesson.

Dohə aki paatshaabaayi sapəz timan pyath khafə; *paatshaah*
On-day one the-queen became them upon angry; the-king

chus dapaan "ti kyaa gooi" *Dopnas*
is-to-her saying "that what happened-to-thee?" Was-said-by-her-to-

"*godə dim tihənə vəʒlinji zə, adə mulsrai bar.*"
him "first give-to-me their hearts two, then I-will-open-to-thee door."

4. *dyutun hukum vəʒiiran. tim ʒʒs' paraan*

Was-given-by-him order to-vazirs. They were reading

sabakh tsaathaal; *dopnakh* "maarvaatlan"
lesson in-school. was-said-by-him-to-them "to-executioners

kəryuukh havaalə; *timai maaranakh.*" *voot vəʒiir*
make-them in-custody; they-indeed will-kill them." arrived vaziir

yiman paatshaazaadan nishin; *sethaa goos yinsaaph*;
these princes near; much happened-to-him pity;

dopnakh "vəʒiuv bən tsaathaalə, tsəliuv yemi"
was-said-by-him-to-them "descend down from-the-school, flee this

shaahrə"; *tim tsəl'*; *vəʒiiran kər kəʒm*; *dopun*
city-from"; they fled; by-vazir was-done a-work; was-said-by-him

maarvaatlan "məʒryuukh huun' zə"; *məʒrikh*
to-executioners "kill-for-them dogs two"; were-killed-by-them

huun' zə, kajakh yiman vəʒlinji zə; *lazakh*
dogs two, were-extracted-by-them to-them hearts two; were-put-by-

təʒkis; *gəi heth paatshaabaayi*; *dophas*
them to-a-tray; they-went taking-(them) to-queen; was-said-by-

"*ənai nəmə shaahzaadan hənə vəʒlinji zə*;
them-to-her "are-brought-to-thee these princes of hearts two;

thaav darvaazə tə rath." *thovnakh darvaazə*,
open door and seize." Was-opened-by-her-for-them door;

racyen yimə vəʒlinji zə; *dophas* "yimə"
were-seized-by-her these hearts two; was-said-by-them-to-her "these

chei timan dən hənə"; *byuuth ət' paat-shaah paat-shəʒhi*
are-to-thee them two of"; sat there the-king sovereignty

karni.
for-doing.

5. *yim bəzi baarən' zə vət' beyis paat-shaahas əkis*
 these brothers brethren two arrived another king one
nish. Dopnakh paat-shaahan "toh' chivə shaahzaadə
 near. Was-said-by-him-to-them by-the-king "you are princes to-
me yivaan booznə; toh' vən'tau toh' kyithpəzəth' chivə yoor
 me coming considered; you say-please you how are here
leg'mət'; kyaa sabab chu?" timau dophas yi
 arrived? What cause is?" by-them was-said-by-them-to-him this
panun gudurun; dopnakh "bihiuv me nish
 their-own happening; was-said-by-him-to-them "sit me near
nookar"; biith' nookar; əmis əs' paatshaahas prəzn'
 as-servants" they-sat as-servants; to-that were to-the-king old
golaam zə; yim zə ti biith'; gəi tsoor; tson zanyen
 slaves two; these two also sat; became four; to-the-four persons
kərin zimə raatas tsoor pəhər; gədyukui
 were-made-by-him in-charge by-night four watches; first-indeed
pəhrə chu lagaan əmis shaahzaadas zithis-hiithis; paat-shaa səndyau
 guard is attaching to-this prince old(er)-like; king of
dəyau baatsau troovukh araam.
 two family-members was-found-by-them rest.

6. *golaam chu vədpi, nazar ches paat-shaa səndyen*
 The-slave is standing look is-to-him king of
dən baatsan kun. yimavəi syod log vasni
 two husband-wife towards. Them-indeed before began to descend
shaahmaar taalvə kiñ; golaam chu vuchaan; yeli yi shaahmaar
 a-snake roof towards; slave is looking; when this snake
log vaatani əmis paatshaabaayi-həndis badanas nish, aau laaraan
 began to-arrive that queen's body near, came running
golaam, ləzyən shamshiir; əmis shaahmaaras hani-hani
 slave, was-struck-by-him sword; to that snake in-piece in-piece
kərinas təkṛə, tshunun palangas tal;
 were-made-by-him-to-it pieces, was-thrown-by-him. bed under;
shamshiiri həndis teegas volun phamb; log badanas
 sword of blade-to was-wrapped-by-him cotton; he-began body
vəthrani; dopun "əmis aasi shaahmaarsund zaahar
 to-wipe; was-said-by-him" to-this will-be snake's poison

laaryoomut." *ami moojib oos vothraan ; paat-shaah gau bedaar ;*
 touched." For-that reason he-was wiping ; king went awake ;

vuchun golaam aamut nzzdiikh shamshiir hyeth
 was-seen-by-him slave come near sword having-taken

n3n ; ami-sund pshra mokalyau ; aau d3yimis golaamsund pshra ;
 naked ; his watching ended ; came second slave's watching ;

aau nzzdiikh ; dopnas " *ai golaam, yusakhaa aagas*
 he-came near ; was-said-by-him-to-him " O slave, whoever master

pyath bevaphzi kari, tas kyaa vaati karun ? " *yi*
 upon unfaithfulness does, to-him what is-proper to-do ? " This

vothus golaam phiirith " *paat-shaaham, tas gatshi kala*
 rose-to-him slave answering " my-king to-him it-is-right head

tsaatun, beyi bast3 vaal3n, paatshaaham,
 to-be-cut-off, further skin to-be-brought-down, My king,

b3 vanai daliilaa ts3 thaautam tath kan."
 I tell-thee a-certain-story, thou please-place-for-me to-it ear."

7. *dopnas golaaman paatshaahaa akh oos ;*
 was-said-by-him-to-him by-slave " a-certain-king one was ;

sui gau dch3 aki sz3las shikaaras kunii zun ; s3at'
 he-indeed went day one for-pleasure-trip hunting one-only person ; with

oosus p33z ; voot jaayi 3kis ; l3j3s treesh ;
 was-to-him hawk ; he-arrived to-place one ; attached-to-him thirst ;

banaan ches n3 kunii ; vuchun jaayi 3kis
 becoming is-to-him not anywhere ; was-seen-by-him in-place one

aab hyuh ; 3th' dyutun barchi s3at' d3b3 h33n ;
 water like ; to-it was-given-by-him spear with hole little ;

ko3un bagl3 manz3 pyaal3 ; lodun ath
 was-extracted-by-him armpit from-in cup ; was-filled-by-him that

pyaal3 aab ; hyotun con ; aas p33z ;
 cup-to water ; was-begun-by-him to-drink ; came-to-him hawk ;

tshunnas tr33vith ; beyi borun yi
 was-thrown-by-it-for-him leaving ; again was-filled-by-him this

aab-pyaal3 ; hyotun con ; aas beyi yi
 water-cup ; by-him-was-begun to-drink ; came-for-him again this

p33z ; d3yi lati tshunnas tr33vith ; paatshaahas
 hawk ; two times was-thrown-by-it-for-him leaving ; to-the-king

khot zaahar ; treyimi laṭi borun ; dāchini atha
 rose poison (wrath) ; third time it-was-filled-by-him right hand-with

chu ath pyaalas thaph kārith ; khohvur atha thoovun
 is that cup grasping having-made ; left hand was-placed-by-him

nebar ; yuthui hyotun con, tyuthui aau pəzə,
 outside ; as-indeed was-begun-by-him to-drink, so-indeed came hawk,

tshunnas trəvith ; ditsəs əm' thaph,
 was-thrown-by-him-for-him leaving ; was-given-to-it by-him grasping,

roṭun latan tal, hyetsənas pakha zə,
 was-seized-by-him feet under, were-taken-by-him-for-it wings two,

kəḍ'nas taan ; yi yeli moorun
 were-extracted-by-him-for-it limbs ; this when was-killed-by-him

patə phyuurus ətilhəi ; vən treesh ceyen
 afterwards it-repented-to-him there-indeed ; now water was-drunk-by-him

nə ; gau vuchani ath aabas aasinaa kupi aagur ? pakaan
 not ; he-went to-see that water-to is-there-not somewhere source ? going

chu paatshaah voot jaayi əkis ; vuchun ati shaahmaar
 is king he-arrived place one ; by-him-was-seen there snake

shəngith ; əmisəi neeraan əs kip (or əsə kip) laal. yi
 asleep ; to-it-indeed coming-out mouth from poison. This

aab oos zaahar ; yi chus vanaan golaam əmis paatshaahas
 water was poison ; this is-to-him saying slave to-that king

"hargaa ki su paatshah sə treesh ceyihe, su marihe. vən

"if that that king that water had-drunk, he would-have-died. Now

taftiish karihe su paatshah tas pəzəz maarihe nə.
 inquiry if-he-had-made, that king that hawk would-have-killed not.

paatshaaham, səi che daliil ; taftiish gatshi karun.

My-king, that-indeed is story ; inquiry is-right to-make.

8. *məkaləyau əm'sund pəhrə ti ; aau treyum pəhr ; zə gəi*
 Ended his guard also ; came the-third watch ; the-two went

paanas biṭh' ; paatshah chu bedaar ; dapaan chu əmis
 of-themselves seated ; the-king is awake ; saying is to-that

treyimis pəhrəzəlis, dapaan chus, "əe golaam, yus-akhua aagas-pyaṭh
 third guarder (sentry), saying is-to-him "O slave, whoever master upon

dagaa kari, tas kyaa vaati karun ? " *dopnas*
 deceit may-do, to-him what is-right to-do ? Was-said-by-him-to-him
phiirith 3m' golaaman su gatshi sangsaar karun ; baakzi, paatshaaham,
 in-return by-that slave him is-right stoning to-do ; further, my-king,
taftiish gatshi karun ; bə vanai daliilaa tsə thaavum kan.
 inquiry is-proper to-make ; I will-tell-thee story, thou place-me ear.

9. *dapaan chus su oos sodaagaaraa akh, sui oos*
 saying is-to-him he was merchant one, he-indeed was
sethaa bakhtaavar ; t3mis pyaau muhim ; t3mis3i oos huun ;
 very rich ; to-him fell poverty ; to-him-indeed was dog ;
byaakh sodaagaaraa oos : dopnas " *yi huun maa*
 another merchant was : by-him-was-said-to-him " this dog not
kənhan ? " *dopnas* " *kənan.*
 wilt-sell-it ? " By-him-was-said-to-him " I-will-sell-it.
karus mol ; kornas mol rəpyi hath ;
 make-for-it price " ; was-made-by-him-for-it price rupees 100 ;
dyutnas mol ; nyuvv sodaagaaran
 was-given-by-him-to-him price ; was-taken by-merchant
yi huun ; draau sodaa hyeth ; voot
 this dog ; he-went-out merchandise taking ; he arrived
jaayi 3kis ; l3j3s raat ; raath-kyut tsaas tsuur ;
 at-place one ; attached-to-him night ; night-by entered-for-him thieves ;
nyuvvas yi maal ; huun chu vuchaan ; 3m'
 was-taking-by-them-for-him this property ; the-dog is looking ; by-him
kor nə kēh ti sadaah ; phol gaash ; sodaagaar gau
 was-made not any even noise ; burst dawn ; the-merchant became
bedaar ; vuchun t3 maal nə kupi ; dapaan chu
 awake ; was-looked-by-him, and property not at-all ; saying is
yath kyaa goom ? aau huun. 3m' k3rnas
 to-this what became-to-me ? Came the-dog. By-him was-made-by-him-
poshaakas thaph ; chus lamaan ; huun draau
 to-him to-garment a-seizing ; he-is-to-him pulling ; the-dog went-out
brōh brōh, pat3 pat3 chus sodaagaar ;
 in-front in-front, behind behind is-to-him the-merchant ;
vaatnoovun 3kis m33daanas manz ; vuchun
 he-was-caused-to-arrive-by-him one plain in ; was-seen-by-him

ati tsuurau thoumut asund maal; prazanoorun;
 there by-thieves placed his property; was-recognized-by-him;
onun panun maal, yi oosus tã ti, beyi
 was-brought-by-him own property, this was-to-him both that, further
oos yimau tsuurau beyen sodaagaaran hund nyuumut; ti ti
 was by-these thieves other merchants of taken; that also
onun; vaatnoorun pananis deeras;
 was-brought-by-him; was-caused-to-arrive-by-him own house-to;
gau sethaa khosh; dopun "tãmis sodaagaaras tog
 he-became very happy; by-him-was-said "to-that merchant was-able
nã zãmis huunis mól karun; tãmis oos pyoomut muhim, tami
 not to-this dog price to-make, to-him was fallen poverty, for-that
mokho togus nã."
 reason was-able-to-him not."

10. *dapaan vstaad; zãmis huunis korun mól pãzls*
 Saying teacher; to-that dog was-made-by-him price five
hath; liichan ciñh; yãhzi tshapãn
 hundred; was-written-by-him letter; this-indeed was-placed-by-him
zãmis huunis nãzl'; dopnas "tsã gatsh pananis mãzlikas
 to-that dog on-neck; was-said-by-him-to-him "thou go own owner
nishin yi ciñh hyeth", gau huun, root nezdiikh zãmis sodaagaaras;
 near this letter taking", went the-dog, arrived near that merchant;
sodaagaaran dnyuñh; dopun, prazanoorun
 by-the-merchant he-was-seen; was-said-by-him, was-recognized-by-
yi huun; dopun pananyen baatsan,
 him this dog; was-said-by-him to-own family-members;
dopnakh huun aau phiirith; zãmi kor
 was-said-by-him-to-them, the-dog has-come again; by-him was-done
takhsiir; zãmi tshunukh kãdñh,
 fault; for-that-very (reason) he-has-been-placed-by-them ejecting,
bãl'ki chus caalaan nãzl'; sodaagaar gau
 in-fact there-is-to-him accusation on-neck; the-merchant became
phikri; vãn kyaah karã? rãpyi hath goom
 in-anxiety; now what shall-I-do? Rupees hundred went-to-me
kharac; koñun banduukh, lãzyinas tã
 spent; by-him-was-taken-out a-gun, was-shot-by-him-to-it and

moorun ; *yeli moorun tə adə phyūrus*,
was-killed-by-him ; when was-killed-by-him, then then it-repented-

goos nɜzdiikh ; bə vuchə əmis kyaa kaakaz
him, he-went-to-it near ; I may-look to-him what paper

chu nɜl' ; *yəhi kodnas naalə, tə*
is on-neck ; this-indeed was-extracted-by-him-of-it from-neck and

mutsrūn tə vuchun ; ath lyuukhmət rəpyes
was-opened-by-him and looked-at-by-him ; on-it written for-rupee

pɜɜts haith ; adə phyūrus sɛthaa ; sɔi che daliil,
five hundred ; then repented-him much ; that-indeed is story ;

taftiish gatshi karun. hargaaahai su sodaagaar gɔɔɔani vuchihe
inquiry is-proper to-make ; if that merchant first had-looked

əmis huunis kyaa chu nɜl', *su huun maa maarihe* ;
to-that dog what is on-neck, that dog not would-have-killed ;

gau əm'sund pəhrə.
went his guard ;

11. *aau tsuurimis zɜn'sund pəhrə ; tsuurimis golaamas sənz*
came fourth man's guard ; fourth servant of

daliil ; tsuurimis golaamas vanaan paatshaah, " *ae golaam, yus-ahkhaa*
story ; to-fourth servant saying king, " O servant, whoever

aagas pyath kari bevaphɜɜyi, tas kyaa vaati karun ? "
master upon does unfaithfulness to-him what is-right to-do ? "

dopnas golaaman, tas gatshi sar tsafun,
by-him-was-said-to-him by-servant : to-him is-right head to-cut

shaahrə-manzə duur kaɔun ; paatshaaham, bə vanai daliilaa ;
city-from-in far to-eject ; My-king I will-tell-thee a-story ;

tsə thaavum kan ; su oos paatshaah akh ; əmis zɜs neciv'
thou place-to-me ear ; that was king one ; to-him were sons

zə ; timanəi moyi panən mɜɜj ; paatshaahan kɜr
two ; to-them-indeed died own mother ; by-king was-made

vɜrɜz zanaanə ; sɔ gəyi paatshaazaadan dən vɜrmɜɜj ; dɔhə
second-wife woman ; she became to-the-princes two stepmother ; day

aki sɔ sapɜz khafə ; dapaan chus paatshaah
one she became angry ; saying is-to-her king

“*vəj kyaa chu salaah?*” *paatshaabaayi ches dapaan*
 “now what is (your) advice?” Queen is-to-him saying
 “*me gatshi tihənə vėelinji zə; timə khjemə bə*”; *paatshaahan*
 “to-me is-required their hearts two; them may-eat I”; by-king
dyut hukum vėziiras, *dopnas* “*dikh*
 was-given order to-vizier; by-him-was-said-to-him “give-them
maarevaatlan athi; yiman kaḍan vėelinji zə”; *gau*
 to-executioners in-hand; for-them they-may-extract hearts two”; went
vėziir; voot tsaaphaal, yeti yim shaahzaadə zə ʔʔsʔ; yiman kun
 vizier, arrived school, where these princes two were; them towards
kəran nazaaraah; sətḥaa gookh, yiman shaahzaadan
 was-made-by-him a-look much he-became-with-them, these princes
səətʔ, khəsh; dilas pyoos yinsaaph, dopnakh
 with, pleased; to-heart fell-to-him pity, was-said-by-him-to-them
“tsəliuv yemi shaahrə duur”; *tsəlʔ;* *maarevaatlan*
 “flee this city-from far”; they-fled; to-executioners
dyut hukum vėziiran; məʔʔryuukh huunʔ zə;
 was-given order by-the-vizier; were-killed-by-them dogs two;
kajakh yiman vėelinji zə, lazakh
 were-extracted-by-them for-them hearts two; were placed-by-them
ʔʔʔkis manz; gəyi hyeth; paatshaabaayi
 basket in; they-went taking (them); by-the-queen
thoovukh darvaazə; paatshaah chu karaan tətʔ paatshəʔʔhi.
 was-opened-for-them door; the-king is doing there sovereignty.

13. *shaazaadə zə aae tsalaan beyis paatshaahas nish;*
 The-princes two came fleeing another king near;

rətʔ yim golaam; gəḍnuk pəhrə aau ʔmis bəḍis
 were-seized they slaves; the-first guarding came to-this big
hihis shaahzaadas; shamaa chu dazaan; paatshaasəndʔ zə
 like prince; lamp is burning; the-king's two

bəʔʔts chi palangas pyaḥ araamas;
 family-members (king and wife) are bed upon at-rest;

yimanəi syod vasaan chu shaahmaar; yi golaam chu
 to-them-indeed straight descending is a-snake; this slave is

kadaan shamshiir ; *amis shaahmaaras chu karaan tukrə (tukrə)* ;
 extracting sword ; to-that snake is making pieces pieces ;
ami patə chu shamshiiri-həndis teegas valaan phamb ; *amis*
 that after is sword's blade-to wrapping cotton-wool ; to-this
paatshaabaayi-həndis badanas oos vōthraan yi zaahar amis shaahmaar
 queen's body was wiping this poison that snake
sund ; *dopun amis maa aasim shaahmaar-sund*
 of ; was-said-by-him to-her not may-be-to-me snake's
zaahar ; *oos vōthraan tə paatshaa gau bedaar* ; *dop paatshaahan*
 poison ; he-was wiping and the-king became awake ; was-said by-king
yi aau maarani ; *paatshaaham, soi che daliil* ; *hargaah ki*
 this came to-kill ; my-king, that-indeed is the-story ; if that
su paatshaah taftiish karihe pananyen necivyen pyaṭh ma
 that king inquiry had-made own sons upon not
diyihe hukum maarvaatlan "toḥ məzryuukh" ;
 would-have-given order to-executioners "you kill-them" ;
adə gəyi tim huun' maarə ; *agar pats karakh* ; *su paatshaa*
 then went those dogs destroyed ; if belief thou-wilt-make ; that king
oos soonui mool ; *yi paatshaa gookh tsə* ; *yit' kyaa che*
 was our-indeed father ; this king becamest thou ; here what is
shamshiir ; *ət' kyaa chui palangas tal shaahmaar gapi kəriṭh* ?
 sword ? there what is-to-thee bed under snake pieces having-made ?
Səṭhaa gookh paatshaa khosh ; *akh booi thoovun*
 much went-with-them king pleased ; one brother was-placed-by-him
vəziir ; *byaakh booi banoovun paatshaah*.
 vizier, other brother was-made-by-him king.

Phorsaṭ səzhbun shaar

THE POEM OF FORSYTH SAHAB

Yi dyuuthmai tii gatshtə boozaan ,
 What was-seen-by-me-indeed that-indeed go-thou listening-to.
Yaarkand anoon zeenaan : godni dop məl'kaapi kus
 Yarkand, we-shall-bring-it conquering. First was-said by-queen who
kari yəhzi kaar ? Phorsaṭ chu zoraavaar ; *raaji beh Yaarkand* ,
 will-do this-very work ? Forsyth is strong ; O-king sit in-Yarkand.

baaj gatsh taaraan; Landanə-pyathə yimau kor taai;
 tribute go taking. From-London by-them was-made rule;
mashhuur tsəpoor gəyi; gəɖni Sonmargi chaavaan pooshi-
 famous on-four-sides they-became; first in-Sonamarg enjoying flower-
məzdaan; hukum e Maahraaj Bətanis brōḥ draav; rasad
 plains. The-order of the-Maharaja to Tibet ahead went-out; supply

soi tsəpoor kərhai tarphan; gəɖə
 that-indeed on-four-sides was-made-by-them-for-thee directions; first
log Maraaz; tim vadaan 3s' "kut ləg' gəzraan?"
 came Maraaz; they weeping were "whither have-we-come ignorant?"

Bətagaran manz thəzvik' kəzshir', Bəṭəbzi brōḥ
 Tibetan-houses in were-placed Kashmiris, Tibetan-brothers ahead
nyəzvik'; gur' biṭh' ḍaakas, zombə chi gaasə saaraan; baraayi
 were-sent; horses sat for-post, yaks are grass carrying; for
kəmbakas zanaanan chi səmbraan; zyun tə gaasə vartaavaan;
 help women they-are collecting; wood and grass distributing:

gur' mangnəzvihai kəkəy-gaaman; "chuh" karun
 horses were-asked-for-by-them (in) fowl-villages; "chuh" to-make
yim nə zaanaan; "hurihuri" karaan tim 3s' timan pakanaavaan;
 they not knowing; "hurihuri" saying they were them causing-to-go;
kələ kip dəmbizh, ləfi kip laakam; zaci-ziin pəərith
 head towards crupper, tail towards bridle; rag-saddles putting-on

soorui saamaan: rasad kər'than ən'hai;
 all-indeed gear: provisions having-made were-brought-by-them;
naangaar maṭi chikh panən' kaar; geji
 cultivators on-shoulder are-to-them own works; (grass) bundles

karakh kraalan leji saaraan.
 were-made-by-them for-potters, pots carrying.

THE PRODIGAL SON

Luke xv, 11-32

11. *əkis mohnivis 3s' zə neciv'.*
 To-one man were two sons.
12. *timau manzə dop kəzsh'hi məzlis ki "he*
 them from-among was-said littlish-by to-father that "O

maali, me di danuk hisə yus me vaati". *tau patə*
 father, to-me give wealth-of part which to-me arrives". That after

təm' tikhəndi khəztrə danə bəzgroov.

by-him them for wealth was-divided.

13. *kēētsau dōhau patə ləkət' neciv' soorui jamə kəzrith*
 some days after little son-by all together having-made

kor aki duuri mulkuk safar, tə tati naakaarə kaami path
 was-made one far country-of journey, and there evil work after

ləgith panun soorui danə kharcoovun.

sticking own all wealth was-spent-by-him.

14. *yeli soorui kharəc korun, tath mulkas manz*

When all spent was-made-by-him, that country in
pyoov sakhəth draag, tə su log muhtaaj sapanani.

fell severe famine, and he began needy to-become.

15. *tau patə gau tatikis əkis bəzshandas nish, tə təm'*

That after he-went there-of one inhabitant near, and by-him

suuz su soor rachani pananyen khetan manz.

was-sent he swine to-keep own fields in.

16. *tə tas oos əzruu zi timau delau sət' barihe*

And to-him was wish that those husks with he-may-fill

yaḍ yim soor chi khyevaən, tə kāāh oos nə tas
 stomach which swine are eating, and anyone was not to-him

kēēh dyivaən.

anything giving.

17. *liikin hooshes andar yith dopun "myəzənīs*

But sense in having-come was-said-by-him "my

məzlis chi kəətyen mazuuran həndi khəztrə kəzfi tə fəzizl tsot,
 father-to are how-many labourers of sake enough and more bread,

tə bə chus bochi maraən.

and I am by-hunger dying.

18. *bə gatshə vətthith pananyis məzlis nish, tə tas*

I will-go, having-risen own father near, and to-him

dapə 'He maali, me kor aasmaanuk tə coon gənaah,
 will-say 'O father, by-me was-done heaven's and thy sin

19. *tə vən chus nə tath ləzikh zi beyi yimə coon necuv*

and now am not that worthy that again I-may-come thy son

vananə. *Me banautə pananyau mazuurau manzə akhaa hyuh.* "called. Me make-please own labourers among-from one like."

20. *tə vathith aau pananyis mʒlis nish, tə vʒpi*
And having-risen he-came own father near, and yet
oos su duuri tə tasəndis mʒlis aau, su vuchith rəhəm,
was he far-indeed and his father-to came, him having-seen, pity,
tə duurih kornas naaləmut tə dīt'nas
and having-run was-made-by-him-to him embrace and were-given-
miith'.
by-him-to-him kisses.

21. *tə neciv' ronus "he maali, me kor aasmaanuk tə*
and son-by was-said-to-him (see above).
coon gonaah, vʒn chusnə yath ləzikh zi beyi yimə coon necuv vananə."

22. *liikin mʒl' dop nookaran "rut-hyuh poshaakh*
but by-father was-said to-servants "good-like vesture
kʒdiuv tə ʒmis ləzgiuv nʒl' tə athas vʒj tə khuran
bring-out and him-to attach on-neck, and hand-to ring and feet-to
pʒzaar.
shoes.

23. *tə rochmut votsh (kath) mʒriiun, tə khyeth*
and kept calf (ram) kill-it, and having-eaten
karau khəshii
we-may-make pleasure

24. *tikyaa zi yi myoon necuv oos muumut, tə vʒn sapun zində,*
because this my son was dead, and now became alive,
roovmut oos tə vʒn lob." *tə tim ləg' khəshii karəp.*
lost was and now was-found." And they began pleasure to-be-made.

25. *tə təm' sund boḍ necuv oos kheti manz; yeli garas nakha*
And him of big son was field in; when house near
root, natsnəc tə gevanəc aavaaz buuzən.
arrived, dancing-of and singing-of sound was-heard-by-him.

26. *ʒkis nookaras prutshun, naad dyith, "vi kyaa*
One servant-to was-asked-by-him, voice giving, "this what
chu ? "
is ? "

27. *təm' dopus "coon booi chu aamut, tə*
him-by was-said-to-him "thy brother is come, and
cəzn' mɜl' chu rochmut votsh (kaḥ) zabi kormut, avai
thy father-by is kept calf (ram) sacrifice made, for-that
khɜtrə zi su lobun sahii salaamath."
sake that he was-found-by-him safe well."

28. *liikin khafə sɜpnith yutshun nə zi*
but angry becoming it-was-wished-by-him not that
andar atsi; tau patə manoov su tasənd' mɜl' niirith.
in he-may-go; that after was-persuaded he his father-by going-out.

29. *tə mɜlis vonun javaab dyith "vuch*
And father-to was-said-by-him answer giving "look
yiityau vəriyau pyethə chus bə cəzn' khedmath karaan, tə zaah
so-many years from-upon am I thy service doing, and ever
pokus nə caani hukmə barkhilaaf, tooti dyututh nə
I-went not thy order against, yet was-given-by-thee not
zaah me akh tsaavəl' bacə zi pananyen doostan sət' karahə
ever me-to one goat young-one that own friends with I-might-make
khoshii.
pleasure.

30. *magar yeli yi coon necuv ɜzi yem' coon maal*
but when this thy son came-to-thee by-whom thy property
gaanen patə dɜdroov, tse koruth ɜm' sənd' khɜtrə
harlots after was-wasted, by-thee was-done-by-thee him of sake
vyuth-hyuh votsh (kaḥ) zabi."
fat-like calf ram sacrificed."

31. *tə təm' dop tas "he necivi, tsə chukh hameeshə me*
And by-him was-said to-him "O son, thou art always me
sət', tə yi-kēētshaa myoon chu, ti chu coon.
with, and whatever mine is, that is thine.

32. *liikin khoshii karəp tə khosh sapnun oos ləzzim;*
but pleasure to-be-made and happy to-become was right,
tikyaaazi coon yi booi oos muudmut, tə vɜp sapun zində; roovmut
because thy this brother was dead, and now became alive, lost
oos, tə vɜp aau athi."
was, and now came to-hand."

THE MAN BORN BLIND

John ix, 1-22, 35-8

1. *Tə gatshaan vuch təm' akh shakhs yus on oos pəzɪdə*
 And going was-seen by-Him one man who blind was born
sapunmut.
 become.

2. *tə təm' səndyau tsaatəu 'prutsh kəm' kor gonaah*
 And by-him of disciples-by was-asked by-whom was-done sin
yem' kinə əm'-səndi mɜzɪl' maaji zi yih sapun on pəzɪdə.
 by-this or his father mother-by, that this became blind born.

3. *Yisuan dyutukh javaab "nə kor yem'*
 Jesus-by was-given-to-them answer "not was-done by-this
gonaah, nə əm'-səndi mɜzɪl' maaji, leekin yi sapud avai
 sin, nor his father mother-by, but this became therefore
yuth kyaazi Khudaayi-sənz kaami əmis andar zəzhir sapnan.
 thus because God-of works him in manifest may-become.

4. *zaruur chu zi Yem' Bə suuznas Bə*
 necessary is that by-Whom I was-sent-by-him-I I
karə Təm' sənz kaami yutaap dəh chu; raat che yivaan, yemi
 do Him of works so-long-as day is; night is coming, what
vakhə kəāh chu nə kəzm kəriṭh hekaan.
 time any one is not work doing able.

5. *Yutaap Bə chus jahaanas andar, tyutaap chus jahaanuk*
 As-long-as I am world in, so-long am world's
nuur.
 light.

6. *yi vənith ɜdrɜvən mets, tə sɔ mets*
 This having-said was-mixed-by-Him clay, and that clay
mətshən. tɜmis ɜn' sənzan əchen pyəṭh, tə tas
 was-anointed-by-Him that blind of eyes on, and to-him
dopun "gatsh, əkis hoozas manz chal"; tau patə gatshūth
 was-said-by-Him "Go, one tank in wash"; that after having-gone
cholun.
 was-washed-by-him.

7. *chol tɜm' tə biinaa sɜpnɪh aau*
It-was-washed by-him and seeing having-become came

vaapas.

back.

8. *hamsaayau yimau su bōōlh oos beechaan vuchmut*
By-neighbours by-whom he formerly was begging seen

dopukh "kyaa yi chu nə su yus zan bihih oos
it-was-said-by-them "what this is not he who as-it-were seated was
beechaan? "

begging? "

9. *kēētsau dop* "yi chu sui" *bəzzyau dop*
By-some it-was-said "this is he-indeed." By-some was-said

"nə yi chu tas hyuh"; *tɜm' dop* "bə chus sui".

"no, this is him like"; by-him was-said "I am he-indeed."

10. *timau dopus* "tse kyithəpɜɜlh' ɜi ɜh'
By-them was-said-to-him "To-thee how came eyes

mutsraavanə."

opened."

11. *dopnakh* "ɜk' mohniv' yus naau Yisuu
it-was-said-by-him-to-them "one man-by who name Jesus

chu, mets ɜɜlrɜvən tə myaayən ɜchen mɜtsən, tə me
is, clay was-mixed-by-Him and to-my eyes was-anointed and to-me

dopun ɜkis hoozas manz gatsh tə chal, me chol
was-said-by-him one tank in go and wash, by-me it-was-washed
gətshih tə biinaa sapnus."

going and seeing I-became."

12. *timau dopus* "su kɜt' chu?" *tɜm'*
by-them was-said-to-him "He where is?" By-him

dopukh "me che khabar?"
was-said-to-them "to-me is information?"

13. *timau nyuv su yus gəɖə on oos Fariisyeen*
by-them was-taken he who formerly blind was Pharisees

nish.

near.

14. *yeli Yisuan mets 33dr33vith t3m' s3nz 3ch' kari*
 when by-Jesus clay having-mixed him of eyes were-made
biinaa sabtuk d3h oos.
 seeing Sabbath-of day was

15. *tau pat3 prutsh Fariisyau ti zi "tse*
 that after was-asked by-Pharisees also that "to-thee
kyith3p33th' sap3zai pan3p 3ch' biinaa?" t3 dopukh
 how became-to-thee own eyes seeing?" and was-said-to-them
"mets m3ts3n T3m' myaapen 3chyen py3th, t3 me chol
"clay was-anointed by-Him my eyes upon, and by-me it-was-washed
t3 sapdus biinaa."
 and I-became seeing."

16. *t3 Fariisyau 3ndr3 dop b33zyau zi "yi shakhs*
 And Pharisees from-among was-said by-some that "this man
chu n3 Khudaai s3ndi tarph3 tikyazi sabtuk d3h chu
 is not God of direction-from because Sabbath's day is
n3 maanaan," leekin k33ntsau dop "kyith3p33th' bani
 not keeping," but by-some it-was-said how becomes-it
zi g3naagaar yinsaan haavi yith' moojiz3?" t3 timan manz sapun
 that a-sinner man shows such miracles?" and them among became
yekhlilaaf.
 difference.

17. *tau pat3 dop timau tas 3nis beyi zi*
 that after was-said by-them to-that blind-man again that
"T33 kyaa chukh t3m' s3ndis hakas manz vanaan yem' tse
 "Thou what art him of truth in saying by-whom to-thee
3ch' biinaa kari ? t3m' dopukh zi "Su chu
 eyes seeing were-made? by-him was-said-to-them that "He is
n3bii."
 a-prophet."

18. *leekin Yahuudiyau kor n3 yath py3th yakiin zi*
 but by-the-Jews was-made not this upon belief that
yi oos on t3 biinaa sapun yutaap n3 timau tas3ndis m33lis
 he was blind and seeing became as-long-as not by-them his father
maaji yus biinaa oos sapudmiit naad dyith
 mother-to who seeing was become voice having-given

19. *prutsh* "Kyaa yi' chaa tuhund necuv yus toh' chuwa
was-asked "what this is your son who you are
vanaan zi on sapun pædæ, vɔn kyithæpæʔh' chu biinaa ?"
saying that blind became born, now how is seeing ?"

20. *təm' sændi mæʔl' maaʒi vonukh javaab*
Him of father mother-by was-said-to-them, answer
dyith, "as chi zaanaan zi yi chu soon necuv tæ on
having-given, "we are knowing that this is our son and blind
sapunmut oos pædæ,
become was born,

21. *leekin yi chi næ zaanaan zi vɔn kyithæpæʔh' sapud*
but this are not knowing that now how became
biinaa, yaa kəm' mutsraavi æmi sænz æh' æs' chi næ
seeing, or by-whom were-opened him of eyes we are not
zaanaan ; yi chu bæʔlig æmisæi prutshiuv, yi vavivæ paanai."
knowing ; he is of-age him-indeed ask, he will-say-to-you himself."

22. *təm' sændi mæʔl' maaʒi von yi Yahuudyen hændi*
him of father mother-by was-said this Jews of
khoofæ kɔn' tikyaaʒi Yahuudyau oos tut taam fæʔslæ kormut
fear for because Jews-by was that up-to decision made
kāāhai yekraar kari zi su chu Masiih yibaadatkhana
whoever acknowledgment shall-make that he is Christ synagogue
ændræ yiʒi khæʔrij karanæ.
from-in will-come ejected made.

23. *Yisuan buuz zi timau tshun su*
by-Jesus was-heard that by-them was-thrown he
kædith tæ læbith dopnas "kyaa
having-ejected, and having-found was-said-by-Him-to-him "what
tæ chukh Khodaayi sændis Farzædis pyaʔh vishvaas karaan ?"
thou art God of Son upon belief making ?"

36. *vonnas* "æe Khodaavandæ Su kus chu
was-said-by-him-to-Him "O Lord He who is
zi bæ karæ Tas pyaʔh vishvaas ?"
that I may-do him upon belief ?"

37. *Yisuan dopus tse chuthan Su vuchmut,*
By-Jesus was-said-to-him "by-thee is-by-thee-He He seen,
tə Yus tse səət' kalaam chu karaan Suii chu."
and Who thee with speech is making He-indeed is."

38. *təm' dopus "ae Khədaarandə, bə chus yeetikaad*
By-him was-said-to-him "O Lord, I am trust
anaan tə pyoos paran (said for *peeran*).
bring-ing, and he-fell-to-Him feet-at.

THE STORY OF LAZARUS

John xi

1. *Laazar oos akh shekhas bemaar.*
Lazarus was one man sick.
3. *tə təm'sənzau beṇau suuzhas yi shech'*
And him-of sisters-by was-sent-by-them-to-Him this message
zi "vuch, yemis Tsə chukh mohbath karaan, su chu bemaar".
that "Look, whom Thou art love doing, he is sick".
4. *Leekin Yisuan von, yi buuzith, yi che nə mootəc*
But by-Jesus it-was-said, this hearing, this is not death's
beməzrii, magar Khədaaisənzi buzargii həndi khəztrə che, yuth tamiki
sickness but God-of greatness of sake is, as-that its
sababə yiyi Khədaaisəndis Farzəndi sənz buzargii karanə.
cause-by may-come God-of Son of greatness made.
6. *Yeli təm' buuz zi Laazar chu bemaar, tath*
When by-Him it-was-heard that Lazarus is sick, that
jaai yeti Su oos, don dohan ruud beṇi.
place where He was two days He-stayed further.
7. *tau patə dopun tsaatan "yiyiuv, 3s'*
That after it-was-said-by-Him disciples-to "come, we
gatshau beṇi Yahuudias andar."
may-go again Judea in."
8. *tsaatau dopus "vən 3s' Yahuudii*
By-the-disciples was-said-to-him "now were the-Jews
yatshaan Tse karanai sangsaar, tə Tsə chukh beṇi tot gatshaan ?"
wishing Thee to-do-Thee stoning, and Thou art again there going ?"

9. *Yisruan dyutukh javaab* "kyaa dohas chi nā
By Jesus was-given-to-them answer " what for-day are not
baah saa-ath ? kãāhai dōhāl' paki su chu nā khūūt khyevaān
twelve hours ? whoever by-day walks he is not stumbling eating,
tikyaaazi su chu yemī jahaanuk gaash vuchaan."
because he is this world's light seeing."

10. *leekin kãāhai raatāl' paki su chu khūūt khyevaān,*
but whoever by-night walks he is stumbling eating,
tikyaaazi tamis manz che apigaṭa.
because him in is darkness.

11. *Təm' vapi yimā kathā, tē tau patā*
By-Him were-said these words, and that after
dopnakh zi "soon doost Laazar chu shongmut,
was-said-by-Him-to-them that "our friend Lazarus is asleep,
leekin Bē chus gatschaan zi su vuzanaavan."
but I am going that him I-may-waken-him."

12. *tsaṭau dopus hargaa shəngith chu, tē*
By-disciples was-said-to-Him if asleep (he) is, then
bali.
he-will-get-well.

13. *Yisruan von tēm' sēndi mootāki baapath, leekin*
By-Jesus was-said him of death's about, but
tsaṭau kor khayaal nyzndri hēndi araamē baapath chu
by-disciples was-made thought sleep of rest concerning is,
vanaan.
speaking.

14. *tau patā vonunakh saaph zi* "Laazar
That after was-said-by-Him-to-them plainly that "Lazarus
muud."
died."

15. *tē Bē chus yath pyath khōsh zi Bē oosus nē tati*
and I am this upon glad that I was not there
yuth-zan toh' zmi khəztran kəriuv veshvaas, leekin
that-as-it-were you that sake may-make trust, but
yiyiuv zs'-gatschau tas nish.
come, let-us-go him near.

16. *3k' tsaatan beyen tsaatan dopun* "Yiyiuv,
One disciple-by other disciples-to was-said-by-him "Come,
3s' ti gatshau, Yemis sət' marau."
we too let-us-go, This with let-us-die."

17. *tau patə sapun Yisuuas yith daryaaft zi tas*
That after became to-Jesus having-come known that to-him
v33t' tsoor doh kabri manz th33mətis.
came four days grave in having-been-placed.

19. *tə səthaa Yahuudii 33s' Maarthaayi tə Maryami nish*
And many Jews were Martha and Mary near
aamət' zi tihəndis b33i səndi baapath karan timan maatampursii.
come, that their brother of about may-make to-them mourning.

20. *yaapni Maarthaai buuz zi Yisuu chu yivaan*
When-indeed by-Martha was heard that Jesus is coming
Tas draai bröōḥ, leekin Maryam ruuz garas manz bihiḥ.
to-Him she-went-out before, but Mary stayed house in seated.

21. *Maarthaai von "Tsə ai yeti aasah33kh myoon booi*
By-M. was-said "Thou if here hadst-been my brother
marihe nə,
had-died not,

22. *leekin bə ches zaanaan zi yi-kēētshaa Tsə Khədaayes mangakh*
but I am knowing that whatever Thou from-God shalt-ask
Khədaa diyi Tse."
God will-give Thee."

23. *Yisuuən dopus "coon booi beyi sapani*
By-Jesus was-said-to-her "thy brother again will-become
zində."
alive."

24. *dopnas "bə ches zaanaan zi kayaamtas*
Was-said-by-her-to-Him "I am knowing that resurrection
manz patyimi dohə sapadi beyi zində."
in last day will-become again alive."

25. *Yisuuən dopus "kayaamath tə zindgii chus*
By-Jesus was-said-to-her "resurrection and life am

Bə, yusakhaa Me pyaṭh yeetikaad chu anaan, agarci su mari, too
 I, whoever Me upon trust is bringing, though he may-die, yet
ti roozi zində,
 will-remain alive,

26. *tə yusakhaa chu zində ɪə Me pyaṭh yeetikaad chu anaan,*
 and whoever is alive, and Me upon trust is bringing,
zaah mari nə, kyaa, tsə chekh yakiin karaan ?
 ever will-die not, what, thou art belief doing ?

27. *dopnas* "aavə, me chu yakiin zi Khodaai
 By-her-was-said-to-Him "yes, to-me is belief that God
sund Farzand Masiih, Yus chu dunyahas manz yivavun, Tsəii
 of Son Christ, Who is world in comer, Thou-indeed
chukh."
 art."

28. *sə gəyi yi vənith tə loti-pəəṭh' dyutun*
 She went this saying and quietly was-given-by-her
panəyi beṇi Maryami naad tə dopnas zi
 own sister Mary-to call and was-said-by-her-to-her that
"Vəstaad chu aamut tə chuii naad divaan."
 "Teacher is come and to-thee-is call giving."

29. *təm' yaanii yi buuz jald vətsh tə Tas nish*
 By-her when this was-heard quickly rose and Him near
aai
 she-came

30. *tə Yisuu oos nə vəni bəstii manz vootmut, bəl'ki tath*
 and Jesus was not yet village in arrived, but that
jaayi yeti Maarthaa ʒəs Təmis samkhani draaməts.
 place-in where Martha was Him to-meet gone-out.

31. *Yahuudii yim tas sət' garas manz ʒəs' tə ʒəs' taslaa*
 The-Jews who her with house in were and were comfort
divaan, yi vuchith zi Maryam vətsh jald tə nyebār draai,
 giving, this hearing that Mary arose quickly and out went,
yi khayaal karaan, gəyi tas patə patə, "khabar yi kabri pyaṭh
 this thought making, went her after after, "perhaps she grave upon
maa che vadani gatshaan ?
 not is to-weep going ?

32. *tə Maryam, yeli tath jaayi, yeti Yisuu oos aayi, tə su*
 and Mary, when that place, where Jesus was come and He
vuchun, Təm' səndyen khōran pyaṭh peyith dopmas
 was-seen-by-her Him of feet on falling was-said-by-her-to
"Tsə ai yeti aasahzəkh myoon booi marihe nə."
 Him "Thou if here hadst-been my brother would-have-died not."

33. *Yeli Yisuan sə vəch zi vadaan che tə Yahuudii yim*
 When by-Jesus she was-seen that weeping is and the-Jews who
tas səət' ʔsə' aamət' tim ti vadaan chi, dilə kɪn' khyoon
 her with were come they also weeping are, heart in was-eaten-by-Him
aphsoos, tə korun maatam.
 sorrow, and was-made-by-Him mourning.

34. *tə dopnakh "tohe kati thoovun*
 and was-said-by-Him-to-them "by-you where was-placed
su ?" Yimau dopus "Vələ tə vuch."
 he ? " By-them was-said-to-Him "Come and see."

35. *Yisuan wod.*
 By-Jesus it-was-wept.

36. *Yahuudiau dop "Vuchiuv, tas kyuth mohbath*
 By-Jews was-said "Look, to-him how-much love
oos karaan."
 He-was doing."

37. *leekin bəzzyau dop timau manzə "kyaa yi*
 But by-some was-said them from-among "what this
mohonyuv, yem' ʔn' sənzə ʔch' mutsraavi, hyokun nə
 man, by-whom blind of eyes were-opened, could-He not
kəriṭh zi su nə marihe ti ?"
 do that he not should-die also ?"

38. *tau patə aau Yisuu, dilas manz aphsoos khyeraan, kabari*
 That after came Jesus, heart in sorrow eating, grave
pyaṭh ; sə ʔsə akh gəph, tath pyaṭh ʔsəkh akh kɪn thəzməts.
 upon ; it was one cave, it upon was-by-them one stone placed.

39. *Yisuan dop "kɪn tuliuv". Maarthaayi mōrdə sənzi*
 By-Jesus was-said "stone lift". By-Martha dead of

beni dopus "amis chu vɔɔ phakh vɔthaan,
 sister-by was-said-to-Him "To-him is now smell rising,
tikyaaɔi amis gɔɔi tsoor dɔh."
 because to-him went four days."

40. *dopnas kyaa Me dopui*
 Was-said-by-Him-to-her what by-Me was-said-to-thee
naa zi "tsə ai yakiin karakh tə Khədaai sund jalaal vuchakh?"
 not that "thou if belief wilt-make thou God of glory wilt-see?"

41. *timau tɔj sɔ kɔɔ, tə Yisuan vuch*
 By-them was-lifted that stone and by-Jesus was-looked
hyɔrkun tə dopun "ai Maali Bə chus Coon shukər
 upwards and was-said-by-Him "O Father I am Thy thanks
karaan zi Tse chui Myoon buuzmut;
 making that by-Thee is-to-Thee My (word) heard;

42. *Me oos moolum zi Tsə chukh hameeshə Myoon*
 To-Me was known that Thou art always mine
boozaan, leekin yiman luukan hendi sababə yim apɔɔr'
 hearing, but those people of cause who on-that-side
yapɔɔr' chi vɔdani Me dop yi yuth yim yakiin karan
 on-this-side are standing by-Me was-said this that they belief may-make
zi Tse Bə chusath suuzmut."
 that by-Thee I am-by-Thee heard."

43. *tə yi vɔnith kɔɔɔn bəɔ avaaɔ zi "ai*
 And this saying was-made-by-him big voice that "O
Laaɔrə nyebər neer."
 Lazarus, out come-out."

44. *tə su yus muumut oos, kafnas sət' athə tə khur band*
 And he who dead was, cloth with hands and feet shut
ɔɔsith, draau nyebər, tə tɔm sund buth oos daji sət'
 having-been, came-out out, and him of mouth was cloths with
vɔlyith tə Yisuan dopukh "mutsrius tə gatshanə
 wrapped and by-Jesus was-said-to-them "loose-him and to-go
diyus."
 grant-him."

PART IV VOCABULARY

-a ; final -a of *Man.* and *Dict.* is pronounced ə.

aab (m.) water, (dat.) *aabas*.

aae, *aai*, *aaye*, *aayi* ; see *yun*.

aagə (m.) master, (dat.) *aagas*.

aagur (m.) source.

aahan yes.

aagyaa (f.) command, (pl.) *aagyaai*.

aamut, *aaməts* ; see *yun*.

aapərūn, *aaprun* feed, (fut.)

aapri ; (past) *aapur*, (pl.)

aapər' , (f.) *aapər*, (pl.) *aapri* ;

(pa. p.) *aap-urmut*, -*ərmət*' ,

-*ərməts*, -*rimətsə*.

aas = *aau* + *s* came for him.

aasun be, (conj. ptc.) *əsith* ;

aasaan being, *aasi* will be, *aasim*

will be for me, *aasinaa* will there

not be ?

aau ; see *yun*.

aavaaz, *aavaaj* ; see *avaaz*.

adə then, in that case.

ai, *ae* (interj.) O !

-*ai* if, -ever ; *kāāhai* whoever.

akh one, (dat.) *əkis*, (ab.) *aki*, (ag.) *ək*'.

akhaa a certain.

akyum first, (decl., p. 18).

ami, see *əmis* (decl., p. 20).

and (m.) edge ; *ənd*' , *əndyen* (adv.) round.

andar inside, *əndrə* from inside.

anun bring (conj. ptc.), *ənith* ;

anoon = *anau* + *n* we will

bring him, *ən'hai* = *ənikh* were

brought by them, *ənei* they (f.)

were brought to thee, *onun* was

brought by him.

ənigaṭə (f.) darkness, rest of sg. *ənigaṭi*.

əpəər' on or from far side.

aphsoos, *aphsuus* (m.) sorrow.

apuz false, untrue ; see *poz*.

asi ; see *bə* (decl., p. 19).

asmaan (m.) sky, (gen.) *asmaanuk*.

asund = *əm'sund* (decl., p. 20).

ati there.

atsun enter, (fut.) *atsə*, (past

tsaan ; (pl., f. sg. and pl.)

tšaae.

avaaz, *avaaj* (f.) voice.

avai, emph. of *avə*, ab. of *ath*, that ; (p. 20).

azarvun (m., adj.) jealousy, jealous.

baaj (m.) tribute.

baapath, concerning.

baarən' two full brothers.

baasun seem, occur to mind, (past)

baaseu, *baasyou* ; *baasyoos*

seemed to him, (pa. p.) *baas-*

yoomut, (f.) -*yeeməts*.

baatsan, *baatsau* ; see *bəts*.

baai, *baayi* (f.) lady, (dat., ab., ag. same).

baakii, *baakəi*, *baakəii* moreover ; (adj.) remaining, the rest of.

bacə (m.) young one, (pl.) *baci*.

badan (m.) body, (dat.) *badanas*.

baḍə very, great.

bagal (m.) armpit, side, (ab.) *baglə*.

Bagvaan (m.) God, (ag.) *Bagvaanan*.

bajun (v. int.) sound, strike, (fut.)

baji, *bajan* ; (past) *bajyou*, (pl.,

f. sg. and pl.) *bajyeyi* ; *bajnas*

(dat. of *bajun*) ; (pa. p.) *baj-*

yoomut, (f.) -*yeeməts*.

bakhtaavaar rich.

balun get well, (fut.) *bali* ; conjug. like *bajun*.

- banaavun* make, (impv.) *banaau*,
 (past) *banoov*, *banoou*, (pl.)
ba-nəzv', (f.) *-nəzv*; (f. pl.) *-naavi*,
 (pa. p.) *ba-nooumut*, *-nəzv'mət'*,
-nəzvməts, *-naavimətsə*; *banoovun*
 was made by him.
banduukh (m.) gun.
banun be made (pr. ptc.) *banaan*,
 (fut.) *bani*; conjug. like *bajun*.
bar (m.) door.
baraayi for the sake of.
baraadari (f.) people of same caste,
 (all sg. and nom. pl. do.)
barch (f.) spear, (rest of sg., nom.
 pl.) *barchi*.
barkhilaaf against, contrary to.
barun fill, (past) *bor*; *borun* he
 was filled by him, *berən* she
 do.; *barihe*, 3rd sg. past cond.;
barun is conj. like *karun*, pp. 22-4.
bastə (f.) skin, (rest of sg.) *basti*;
 (nom. pl.) *bastə*.
Baṭ name of caste.
baṭə (m.) Brahman, pandit.
behun sit, *bihūth* seated, (impv.)
beh, (pl.) *bihū*; (past) *byuūth*;
 (pl.) *biūth'*, (f. sg.) *biūth*; (f. pl.)
biūchi; (pa. p.) *byuūthmut*, *biūth'*-
mət', *biūthmats*, *biūchimətsə*.
bedaar awake.
beechun beg, (pr. ptc.) *beechaan*.
bemaar ill.
beməzər' (f.) illness.
bəni (f.) sister, (rest of sg.) do., (nom.
 pl.) do., (dat.) *bənen*, (ab.) *bənau*.
bəvaphəzi (f.) unfaithfulness.
beyi again, further.
beyis, *beyen*, *bəyau*; see *byaakh*.
bə I (decl., p. 19), *bəi* I indeed.
bəzɡ' at the time of.
bəzɡraavun cause to be divided;
 (past) *bəzɡroou*, conjug. like
banaavun.
bəzɡərun, *bəzɡrun*, distribute,
 divide *bəzɡriith* having divided,
 (past) *bəzɡur*, (pa. p.) *bəzɡurmət*;
 conjug. like *aapərun*.
bəzlig adult, grown up.
bəzsh; see *bol*.
bəzshandə (m.) inhabitant, (dat.)
bəzshandas.
bəzts (m. pl.) family members,
 (dat.) *baatsan*, (ab.) *baatsau*.
bəz (adj. pl.) some; (pron. pl.)
 some people, (ab.) *bəzəu*.
bə'ki on the contrary, but rather.
bəstii (f.) village.
biinaa able to see.
boḍ, *bəḍ'*, *bəḍ*, *baji* big, (decl.,
 p. 17).
bolbresh chirping of birds.
booi (m.) brother, (pl.) *bəzi*.
boor (m.) load.
boozun hear, understand, (passive)
 be visible, (pr. ptc.) *boozaan*;
buuziith having heard; (past)
buuz, (pl.) *buuz'*, (f.) *buuz*;
 (pl.) *boozə*, *buuzun* he under-
 stood it (m.), *boozen* he under-
 stood them (f.); (pa. ptc.)
buuzmut, *buuz'mət'*, *buuzmats*,
boozəmətsə.
bəchi (f.) hunger, (rest of sg.) do.
bən downwards.
Bəṭə a Tibetan.
brūh, *brōth* in front.
broor, *broor* cat, (decl., p. 15),
 (f.) *brəzr*, *brəzr'* (decl., p. 16).
budə, *budə* (m.) old man, (pl.)
bəḍə (first vowel of pl. is betw.
 ə and u), (ag.) *budən*; (f. sg.)
bud, (pl.) *buji*.
bus (m.) mouthful.
buth (m.) face, (dat.) *buthis*.
buul' (f.) speech, language.
buyn (f.) chenar tree (*Platanus*
orientalis), (ab.) *boynau*.
buzargii (f.) greatness, honour.
byaakh other, another, (dat.)
beyis; (dat. pl.) *beyen*, (ab.)
bəyau.
caalaan (m.) invoice, waybill.
chaa = *chu* + *aa* to mark question.

chalun wash, (past) *chol*.

chu is (conj., p. 21), *chus* he is (*ches* she is) to him or her, *chikh* they are to them, *chunakh* by him for them, *chuthan vuchmut* he is by thee seen (Jn. ix, 37), *chusath* am by thee (Jn. xi, 42); *chuii*, (a) emph. of *chu*, (b) *chu* w. 2 sg. suff.

chuh sound to make horse go.

ciurun squeeze out (fut.) *ciira*, (past) *cyuur*, (pl.) *ciir'*, (f.) *ciir*, (pl.) *ciiri*; (pa. p.) *cyuurmut*, *ciir'mat'*, *ciirmats*, *ciirinatsa*.

cith' (f.) letter, etc.

con drink, (pr. ptc.) *cevaan*; *ceth* having drunk, (past) *coou*, (pl., f. sg. and pl.) *ceei*, *cei*; *ceyen* = *cei* + *n* it (fem.) was drunk by him; (past cond.) *ceyihe*, (fut.) *cema*.

coon thy, (pl.) *c33n'*, almost identical in sound with f. *c33n*; (pl.) *caapi*.

daam (m.) a puff or in-draw in smoking.

daanaa wise.

daapi (m.) rice, (dat.) *daapes*, (pl.) *daapi*.

dachun right (not left), (ab.) *dachini*.

dagaa (f.) deceit.

daliil (f.) story, *daliilaa* a story.

danə (m.) wealth, (gen.) *danuk*.

dapun say, (pr. ptc.) *dapaan*; *dapith* having said, (fut.) *dapə*, (past) *dop*, *dopun* he or she said, *dopnas* do. to him, her, *dopnakh* do. to them; *dop* with pl. m. obj. is *d3p'*, (f. sg. obj.) *d3p*; (f. pl.) *dapi*; *dopuii* said to thee, *dopukh* they said, *dophas* do. to him, her; *dophakh* do. to them; conjug. like *karun*.

darvaaza (m.) door.

dazun (v. int.) burn, (pr. ptc.

dazaan, (past) *dod*, *d3d'*, *d3z*,

dazi, (pa. p.) *dodmut*, etc.

del (m.) husk, rind, skin, (ab. pl.) *delau*.

dəh (m.) smoke, (ab.) *dəhə*.

dənun shake out, (past) *dun*, (pl.) *dən'*, (f.) *dən* (pl.) *dəni*; conjug. like *kənun*.

d33n (m.) pomegranate.

d33r (f.) window.

d3hi buttermilk.

dil (m.) heart, (decl.) like *naag*, (p. 15).

dilaas (m.) consolation.

dob, *dəb* (m.) hole, (ab.) *dobə*.

dood (m.) pain.

doorun run, (pr. ptc.) *dooraan*; *duurith* having run.

doost (m.) friend, (dat. pl.) *doostan*.

dəb (m.) washerman, (dat.) *dəbis*.

dəb (m.) milk.

dəh (m.) day, (ab.) *dəhə*, (dat. pl.) *dəhan*; *dəhə*, *dəho* by day, *prath dəhə* every day, *dəhəl'* by day.

dəmbizh, *dəmbij* (f.) crupper.

dən, *dəyi*, *dəyau*, *dənəvai*; see *zəh*.

dəyum second, (f) *dəyim* (decl., p. 18).

draag (m.) famine.

draau; see *neerun*.

drii (f.) vow.

drog costly, dear, (f.) *droj* (o unrounded), (pl.) *drog'*; (f.) *drəji*.

dunyaah (m.) world, (dat.) *dun-yaahas*.

duur far, distant, (emph.) *duurii*.

duush (m.) fault, (dat.) *duushes*, (ab.) *duushi*, (pl.) *duush*.

dyun give, (pr. ptc.) *divaan*; *dyith* having given, (inf. pl.) *din'*, (f.) *dij*, (pl.) *dijni*; (inv.) *dih*; *dikh* give them, *diguus* give

- him, (fut.) *dima*, *dikh*, *diyi*, etc.; (past) *dyut*, (pl.) *dit'*, (f.) *dits*, (pl.) *ditsə*; *dyutun* he, she gave; *dyututh* thou gavest, *dyutukh* they gave, *dyutnas* he, she gave to him, her; *dit'nas*, do. with pl. obj.; (pa. p.) *dyutmut*, *dit'mət'*, *ditsmats*, *ditsəmətsə*; *ditsəs* she was given to him, her; *ditsen* they, (f.) were given by him, her; *dyutmut* given, (f.) *ditsmats*.
- daakh* (m.) letter-post, (dat.) *daakas*.
- dab* (f.) balcony, (dat.) *dabi*.
- deers* (m.) tent, lodging-place, (dat.) *deeras*.
- deeshun* see, (past.) *dyuuth*; *dyuuthum* I saw, *dyuuthmai* I indeed saw, pa. p. *dyuuthmut*; past and pa. p. conj. like *behun* sit exc. f. pl. *deechi* and *deechimətsə*.
- dədraavun* harass, waste; past, *dədroou*.
- duun* (m.) walnut.
- sch'* (f.) eye, (rest of sg.) *sch'*, (nom. pl.) do., (dat.) *schen*.
- ədraavun* moisten, *ədrəvith* having moistened, (past) *ədroov*, (f.) *ədrəv* she was wet, *ədrəvən* do. by him; conj. like *banavun*.
- ədrun* be wet, get wet, (fut.) *ədri*, (past) *ədreu*, *ədrau*.
- əb* (m.) fault.
- ədraavun* (v. tr.) mix, (past) *ədroov*.
- ədrərun*, *ədrun*, (v. tr.) mix, (past) *ədrur*, (pa. p.) *ədrurmut*, conj. like *aapərun*.
- əlyim*, (adj.) learned.
- ər* (f.) awl.
- ərzuu* (m.) desire.
- əs* (m.) mouth, (dat.) *əsas*, (ab.) *əsə*.
- əsəs* she was to him, *əsīs* they were to him; see *aasun*.
- əthə-vuhur* eight years old.
- əmis*, *əm'*, decl., p. 20.
- əmi*, emph. of *əm'*.
- əmisəi*, emph. of *əmis*.
- ən'*, *əp'*; see *on* and *anun*.
- əndrə*; see *andar*.
- ənz* (m.) goose.
- ət'* there, emph. *ətiθəi*, *ət'θəi*.
- əth'*, emph. of *ath*; (decl., p. 20).
- fariisii* (m.) Pharisee, (pl.) do., (dat.) *fariisən*, (ab.) *fariisyan*.
- farzand* (m.) son, (dat.) *farzəndis*.
- fəzəl* learned, more than sufficient.
- fəidə*, *fəidə* (m.) advantage, profit.
- gaad* (f.) fish.
- gaam* (m.) village, (dat.) *gaamas*, (pl.) *gaam*, (dat.) *gaaman*, (gen. sg.) *gaamuk*; *gaaməci*, f. sg. obl. of *gaamuk*.
- gaasə* (m.) grass.
- gaash* (m.) light, daylight, dawn.
- gaatəl* clever, (pl.) *gaatəl'*, (f.) *gaatəj*; like *vəzul*, decl., p. 17.
- gaau*, *gaav* (f.), cow; decl., p. 16.
- gabar*, pl. of *gəbur*, son.
- gagur* (m.) rat, (f.) *gagər*.
- gamgiinii* (f.) sorrowfulness.
- gand* (m.) knot, (pl.) *gənd'*.
- gəndun* tie, knot, (past) *gənd'*, (pl.) *gənd'*, (f.) *gənd'*, (pl.) *ganji*; (pa. p.) *gəndmut*, *gənd'mət'*, *gəndmats*, *ganjimətsə*.
- garə* (m.) house; decl. like *athə*, p.
- garun*, *gadun*, *garun* carve, fashion, (past) *gor*, (pl.) *gər'*, (f.) *gər*; (pl.) *gari*; (*r*, *ḍ*, *r* throughout); conj. like *karun*.
- gatshun* go, (pr. ptc.) *gatshaan*, *gatshilh* having gone, (fut.) *gatshə*, (past) *gau*, (pl.) *gəi*, (f.) *ga-i*, (pl.) *gayi* (these last

- three words are almost identical); (pa. ptc.) *goomut*; (pl.) *gəzmət'*, (f.) *gəzməts*, (pl.) *gəzmətsə*.
- gaishun* be proper, ought; forms as for *gatshun* go, except past *gotsh*, (pl.) *gəts'h*, (f.) *gəts'h*, (pl.) *gəts'hi*.
- ged*, *gyəḍ*, (f.) handful of grass; (pl.) *geji*.
- gevon*, *gyevun* sing, *gevanuk* of singing, (f.) *gevnac*, *gevanac*, (ab.) *gevni*, *gyauni*.
- gəhun* grind, (pr. ptc.) *gəhaan*, (impv.) *gəh*, (fut.) *gəhə*, (past) *guh*; conj. like *tsəhun*.
- gərgər* (m.) sound of whirring machine or flowing water.
- gəb* (f.) sheep (decl., p. 16).
- gəzb* absent, invisible.
- gəḍ'* (f.) carriage.
- gəzn* harlot, (pl.) *gaəni*, (dat.) *gaənen*.
- gəzraan* unknown, unintelligent.
- gənzərun*, *gənzrun* count, consider, (pr. ptc.) *gənzraan*, (past) *gənzur*, (pa. p.) *gənzurmut*; conj. like *aapərun*.
- gər*, *gər*, (f.) clock, watch; rest of sg. and nom. pl. *gəri* (village dial. *r*).
- gob* heavy, (dat.) *gəbis*, (pl.) *gob'*, (f.) *gob*; pl. *gob*; the *o* of m. pl. and f. sg. tends towards *ə*.
- gəḍ* (m.) beginning, (ab.) *gəḍə* at first.
- gəḍni* at first.
- gəḍnuk* (adj.) first (decl., p. 18); emph. *gəḍnukui*.
- gəlaam* (m.) slave, (ag. sg. dat. pl.) *gəlaaman*, (voc. sg. nom. pl.) *gəlaam*, (gen.) *gəlaamsund*.
- gənaah* (m.) sin.
- gənaagaar* (m.) sinner.
- gəph* (f.) cave, (pl.) *gəphi*.
- grand* (f.) a counting, (pl.) *grənz*.
- gruust* (m.) farmer, (dat.) *gruustis*.
- gudoom* (m.) tethering rope.
- gudurun*, *gudarun*, *gudrun* happen, (past) *gudur*; conj. like *aapərun*.
- gur*, *gūr* (m.) horse (*r* in vill. dial.), (dat.) *guris*, (ab.) *guri*, (ag. sg. nom. pl.) *gur'*. See next.
- gur* (f.) mare (decl., p. 16). (*r* in vill. dial.) The *u* in *gur'* and f. *gur* tends towards *ə*.
- guur* (m.) cowherd.
- haal* (m.) condition, state.
- haaputh* (m.) bear, (ag.) *haapatan*.
- haavun* show, (fut.) *haavə*, (past) *hoov*, (pl.) *heev'*, (f. sg.) *həzv*; (pl.) *haavi*; (past w. 2 pl. ag. suff.) *hoovvə həzv'və*, *həzvəvə*, *haavivə*; conj. like *traavun*.
- hakh* (m.) lit. truth, *hakas andar* concerning.
- hameeshə* always.
- hamsaayi* (m.) neighbour, (ab. pl.) *hamsaayau*.
- han* diminutive suffix, *hapi hapi* in pieces.
- hargaaḥ*, *haargaahai* if.
- hath* hundred.
- hechun* learn, (impv.) *hech*, (fut.) *hechə*, (past) *hyoch*, (pl.) *hech'*, (f. sg.) *hyəch*, (pl.) *hechi*; (pa. p.) *hyochmut*, *hech'mət'*, *hyəchməts*, *hechimətsə*.
- hekun* be able, gen. impersonal, (pr. ptc.) *hekaan*, (past) *hyok*, (pl.) *hyek'*, (f.) *hyəc*, (pl.) *heci*; past w. 3 sg. suff. *hyokun*.
- hənz*, fem. of *hund* (decl., p. 17).
- həzn*, suff. meaning small.
- həzəz* (m.) boatman, (pl.) *do*.
- hət* (f.) bit of wood (decl., p. 16).
- hoosh* (m.) intelligence, consciousness.
- hooz* (m.) pool, tank, (dat.) *hoozas*.
- host* (m.) elephant.
- hoṭ* (m.) throat (decl., p. 15).
- hots* (m.) forearm.

- hukum* (m.) command, (ab.) *hukmə*.
humis, dat. of *huh* (decl., p. 20).
hund of; decl. like *sund*, p. 17.
huri huri noise to make horse go on.
huun (m.) dog (decl., p. 15).
hyæ; see *hekun*.
hyon take, begin, *hyeth* having taken, (past) *hyot*, (pl.) *hyet'*, (f.) *hyäts*, (pl.) *hyetsä*; *hyotun* he, she took it; *hyätsən*, do. took it (f.); *hyetsnas*, f. pl. past, w. 3 sg. ag. suff. and 3 sg. gen. or dat. suff.; (pa. p.) *hyotmut*, *hyet'mät'*, *hyätsmäts*, *hyetsämätsä*.
hyor, *hyur* upwards; *hyorkun*, *hyärkun* do. (Vill. dial. *r*).
hyuh (suff.) like, (dat.) *hihis*, (pl.) *hih'*.
jaai, *jaayi* (f.) place; rest of sg. do.
jaan good, excellent.
jaanaavaar (m.) bird, (dat. pl.) *jaanaavaaran*.
jahaan (m.) world, (gen.) *jahaanuk*, (dat.) *jahaanas*.
jalaal (m.) glory.
jamä karun collect.
jangal (m.) jungle, etc., (dat.) *jangalas*.
javaab (m.) answer.
joorä (m.) pair, *jooraa* one pair (*r* in villages).
joosh (m.) enthusiasm, earnestness.
juumphär (f.); see *zhompri*.
kaal (f.) 11th lunar day, (pl.) *käsh*.
kääh, anyone, someone (decl., p. 21); *käähai* whoever.
kaakaz, *kaakad* (m.) paper.
kaakh (m.) father, especially in address.
kaal (m.) time, w. indef. art. *kaalaa*.
kaangär (f.) portable earthen brazier; rest of sg. and nom. pl. *kaangri*.
kaar (m.) work.
kaarun, *kaarun* (*r* in village dial.); v. tr. boil, (past) *koor*, (f.) *käär*.
kabar (f.) grave, tomb; rest of sg. nom. pl. *kabri*.
kadun take or put out, (pr. ptc.) *kadaan*, (past) *kod*, (pl.) *käd'*, (f.) *käd*, (pl.) *kaji*; *kodun* he, she ejected it, (m.) *kodnas* do. for him, her; *kädən* he, she ejected it, (f.); *kädnas* do. for him, her; *kajakh*, *kajekh* they ejected them (f.); (pa. ptc.) *kodmut*, (pl.) *kädmät'*, (f.) *kädmäts*, (pl.) *kajimätsä*.
kafan, *kaphan* (m.) burial garment, (dat.) *kafnas*.
kalaam (m.) word, speech.
kalä (m.) head, (ab.) do.
kan (m.) ear.
kani, *käni*; see *kuni*.
kar when?
karun do; conj., pp. 22-4; *karhas* thou wilt make for him, her; *karnai* they will make for thee, *kär'nas* he, she, did them for him, her; *kärhai* they did it (f.) for thee, *kär'than* peculiar form of *kärith* having done.
kasam (m.) oath.
kashiir (f.) Kashmir, Srinagar.
kasun fry, (fut.) *kasä*; conj. like *karun*; (past) *kos*, (pl.) *käs'*, (f.) *käs*, (pl.) *kasä*.
kath (f.) word, etc. (decl., p. 16).
kath (m.) ram (decl., p. 15).
katun spin, (past) *kot*, (pl.) *kät'* (f.) *käts*, (pl.) *kätsä*; (pa. p.) *kotmut*, *kätmät'*, *kätsmäts*, *kätsämätsä*.
kēēh, *kēētshaah* something, etc. (decl., p. 21).

- kəəd'* (m.) prisoner (decl., p. 15).
kən (m.) foundation.
kənun sell, (pr. ptc.) *kənaan*,
 (imv.) *kən*, (fut.) *kənə*; *kənhan*
 thou wilt sell it; (past) *kun*,
 (pl.) *kən'*, (f.) *kəp*, (pl.) *kəpi*;
 (pa. ptc.) *kənmūt*, (pl.)
kən'mət'; (f.) *kəpməts*, (pl.)
kəpmətsə; *kənhən* he would
 have sold it.
kərkər (m.) sound of creaking.
kətsun to wet, (imv.) *kəts*, (fut.)
kətsə, (past) *kuts*, (pl.) *kəts'*,
 (f.) *kəts*, (pl.) *kətsə*; conj.
 like *tsəhun*.
kəzfi sufficient.
kəz'kyeth on the day after to-
 morrow.
kəzm (f.) work (decl., p. 16).
kəzshur, *kəoshur* (m.) Kashmiri
 (man or language), (pl.) *kəzshir'*;
 (f.) *kəzshir* K. woman.
kəzsi; see *kāāh*, *kēēh* (decl., p. 21).
kəzth (f.) stalk, (pl.) *kaachi*.
kəz' (m.) a Qazi; decl. like
kəəd', p. 15.
kəzn (f.) stone (decl., p. 16).
kəsə (m.) narrative, story, (dat.)
kəsas.
khaar (f.) a measure; rest of
 sg., nom. pl. *khəzr*.
khaaskar especially.
khabar (f.) news, information.
khafə angry.
khar (m.) ass, (dat.) *kharas*.
kharcaavun spend, (past) *kharcoov*.
 conj. like *banaavun*.
kharəc karun spend.
khəsun ascend, (past) *khot*, (pl.)
khat', (f.) *khəts*, (pl.) *khətsə*;
 (pa. ptc.) *khotmūt*; (pl.)
khat'mət'; (f.) *khətsməts*; (pl.)
khətsəmətsə; *khəsnaii*, emph.
 of inf. ab.
khath (m.) letter, (dat.) *khatas*.
khayaal (m.) thought, (ab.)
khayaalə.
khədməth, *khəzməth* (f.) service.
kheet, *khūt'* (f.) field; rest of sg.,
 nom. pl. *kheeti*, *khūti*; (dat.
 pl.) *kheetan*, *khūtan*.
khənzun pluck hair, (imv.) *khənz*,
 (fut.) *khənzə*; conj. like *tsəhun*;
 (past) *khunz*, (pl.) *khənz'*, (f.)
khənz, (pl.) *khənzə*.
khəzlik (m.) Creator, (ag.)
khəzlikan.
khəzr (m.) well-being.
khəzrij ejected.
khəztrə, *khəztran* for the sake of.
khūt'; see *kheet*.
khəhvur left, not right.
khəof (m.) fear, (ab.) *khəofə*.
khəotsun fear, (past) *khūts*, (pl.)
khūts', (f.) *khūts*, (pl.)
khəotsə; for vowel *uu* see p. 10.
 (pa. p.) *khūu-tsmūt-ts'mət'*
-tsməts, *khəotsəmətsə*.
khəf not genuine (coin), deceitful.
Khədaa (m.) God, (dat.)
Khədaayəs, (ab.) *Khədaayən*.
khədaavand (m.) lord, sir, (dat.)
khədaavandas, (voc.) *khədaav-*
andə.
khə (m.) hoof, (dat. pl.) *khəran*.
khəsh happy.
khəshii (f.) pleasure.
khəyon eat, (pr. ptc.) *khəyeraan*;
khəyeth having eaten, (fut.)
khəyəmə, (past) *khəu*, *khəyau*,
 (pl.) *khəyi*, (f.) *khəi*, (pl.)
khəyi; these last three almost
 identical; *y* in *khe* may be
 omitted or inserted; (pa. p.)
khəyomūt, *khəi-mət'*, *-məts*,
-mətsə.
khur, = *khə*.
khūūt (m.) a stumbling, stumbling
 block.
kinə or.
kin, *kin'* in direction of.
kənd (m.) thorn, (pl.) *kənd'*.
kəoci (f.) lane in town.
kəonə why not?

koot̃h (m.) coat.
kor, kor (m.) bracelet, (dat.) *k̃aris*,
 (ab) *kari*; (pl.) *k̃ar'*, (dat.)
karyen, (ab.) *karyau*; (vill. dial.
 r).

k̃olai (f.) wife; rest of sg., nom. pl.
k̃olyi, (dat. pl.) *k̃olyen*, (ab. ag.)
k̃olyau.

k̃otsh (f.) bag, (pl.) *k̃otsh̃a*.

kraal (m.) potter, (ag.) *kraalan*.

krakh (f.) noise, (pl.) *krak̃a*.

kun towards.

kun only one, (emph.) *kunui*.

kuni, kuni at all, in any case;
kuni kani, kuni kani in any
 way; see also *k̃ēh* (decl., p. 21).

kus who? (decl., p. 20).

kut whither?

kuur, kuur (f.) girl; rest of sg.,
 nom. pl. *koori*; (dat. pl.) *kooryen*,
 (ab. ag.) *kooryau* (r in villages).

kūūs small, (ag. sg., nom. pl.) *k̃āūs'*.

kunt how much or many? (dat.)

k̃aetyis, (ab.) *k̃aeti*; (ag.) *k̃aet'*;

(nom. pl.) *do.*, (dat.) *k̃aetyen*,

(ab. ag.) *k̃aetyau*; (f.) *k̃aets*,

(dat. ab. ag.) *k̃aetsi*, (pl.) *k̃aets̃a*.

kyaa, kyaa what?

kyaaamath (m.) resurrection, day
 of judgment, (dat.) *kyaaamatas*.

kyaaazi, kyaaazi why?

kyith p̃āz̃h', *kyith̃a p̃āz̃h'* how?

kyom (m.) worm.

kyut for, (fem.) *kyits, kits*.

kyuth what kind of, Urdu *kais̃ā*,

(dat.) *kithis*, (ab.) *kithi*, (ag.

sg., nom. pl.) *kith'*, (f.) *kitsh*;

(pl.) *kitsh̃a*.

laagun (v. tr.) attach, (pr. ptc.)

laagaan, (past) *loog*, (pl.)

l̃āz̃g', (f.) *l̃āz̃j*, (pl.) *laaj̃i*; (pa. p.)

loogmut, etc.

laakam (m.) bridle.

laal (f.) saliva.

laarun, laarun run, (pr. ptc.)

laaraan; vill. dial. r.

laarun, laarun come in contact
 with, touch, (pa. ptc.) *laar*
-yoomut, *-yeemat'*, *-yeemats*,
-yeemats̃a, (r in vill. dial.).

laayun strike, beat, (past) *looi*,
 (pl.) *l̃āz̃i*, (f.) *l̃āz̃i*; (pl.) *laaỹi*,
 (pa. p.) *looiimut, l̃āz̃i-mat'*, *-mats*,
laayimats̃a; *looyunas* he hit
 him; *l̃āzyen* he hit her.

labun obtain, *l̃ābith* having found,
 (emph.) *l̃ābith̃āi*, (past) *lob*, (pl.)
l̃āb', (f.) *l̃āb*, (pl.) *labi*; *lobun*
 he found; conj. like *karun*.

ladun send, load, (past) *lod*, (pl.)
l̃ād', (f.) *l̃āz̃*, (pl.) *l̃āz̃a*; (pa. p.)
lodmut, l̃ād'mat, l̃āzmats, l̃āz̃i-
mats̃a; *lodun* he, she loaded;
lazakh they loaded them (f.).

lagun be attached, (pr. ptc.)
lagaan, (past) *log*, (pl.) *l̃āg'*, (f.)
l̃āj, (pl.) *l̃āj̃i*; *l̃āj̃as* it (f.),
 attached to him; (pa. ptc.)
logmut, (pl.) *l̃āg'mat'*, (f.) *l̃āj-*
mats, l̃ājimats̃a.

laganaavun attach, (pr. ptc.) *laga-*
naavaan; conj. like *baanaavun*.

lamun drag, (pr. ptc.) *lamaan*,
 (past) *lom*; conj. like *karun*.

Landan (m.) London, (ab.)
landaña.

lafaz, laphaz (m.) word.

langun walk lame, (pr. ptc.)
langaan.

lath (f.) foot of large quadruped,
 (pl.) *lat̃a*, (dat.) *latan*; *lat̃a dip̃i*
 kick.

lat̃h (f.) time, as *treyimi lat̃i* at
 the third time.

lazakh; see *ladun*.

leekhun write, (past) *lyuukh*, (pl.)
liikh', (f.) *liich*, (pl.) *leechi*;
liich̃an he, she wrote it (f.);
 (pa. ptc.) *lyuukhmut, liikh'mat'*,
 (f.) *liichmats, leechimats̃a*.

lej (f.) cooking pot, (pl.) *leji*.

l̃āz̃ikh worthy.

l̃āz̃im right, proper.

- lar* (f.) house; rest of sg., nom. pl. *lari*.
lät (f.) tail; rest of sg., nom. pl. *läti*; see *lot*.
liikin, *leekin* but.
livun smear, (past) *lyuv*, (pl.) *liv'*, (f.) *liv*, (pl.) *livi*; (pa. p.) *lyuvmut*, *liv'mät'*, *livmät*, *livimät*.
loosun be tired, (past) *luus*, (pl.) *luus'*, (f.) *laus*, (pl.) *loosä*; (pa. p.) *luusmut*, *luus'mät'*, *luusmät*, *loosämät*.
lot quiet, slow, gentle; *lot' pät'h'* quietly.
lot (m.) tail, (dat.) *lätis*, (pl.) *lät'*; see *lät*.
lokut small, little, (dat.) *lök'tis*; (ab.) *lök'ti*, (ag. sg., nom. pl.) *lök't'*, (dat.) *lök'ten*, (f.) *lök't*; (pl.) *lökci*.
luukh (m. pl.) people, (dat.) *luukan*.
- ma*, *maa*, *mata* not; in various precative and prohibitive clauses.
maa to ask question (with doubt).
maahraaj (m.) the Maharaja.
maal (m.) property.
maanun obey, agree to, (pr. ptc.) *maanaan*, (inf. ab.) *maannä*.
maarä gatshun be destroyed, wasted.
maarävaatul (m.) executioner, (pl.) *maarävaat-äl'*, (dat.) *-lan*, (ab.) *-lau*; see *vaatul*.
maarun strike, kill, (fut.) *maarä*, (ab. inf.) *maarni*, (past) *moor*, (pl.) *määr'*, (f.) *määr*, (pl.) *maari*; *määr'yuukh* 30.21; 37.17; 38.15; *määr'yuun* kill, pp. 22-4.
maatam (m.) mourning.
maatampursii (f.) consoling in bereavement.
madaar (m.) consolation.
- magar* but.
manaavun persuade, (past) *manoov*; conj. like *banaavun*.
manganaavun send for, *gur'* *manganäzvihai* they sent for horses (emph.); conj. like *banaavun*.
mangun ask, (fut.) *mangä*, (past) *mong*, (pl.) *mäng'*, (f.) *mänj*, (pl.) *manji*; (pa. p.) *mongmut*, (f.) *mängmät*, etc.
manz in, *manzä* from in.
marun die, (pr. ptc.) *maraan*, (fut.) *marä*, (past) *muud*, (pl.) *muud'*, (f.) *mäyi*, (pl.) *do*; (pa. ptc.) *muumut*; (pl.) *muumät'*, (f.) *muumät*, (pl.) *muumät*; (past cond.) *marihe*; *marai* if I die.
mashhuur well known.
Masih (m.) Christ.
mathun smear, (past) *moth*, (pl.) *mät'h'*, (f.) *mätsh*, (pl.) *matshä*; (pa. p.) *mothmut*, *mät'h'mät'*, *mätshmät*, *matshämät*; *mätshän* he, she, smeared it (f.)
mazuur (m.) workman, (ab. pl.) *mazuurau*.
mets (f.) clay.
mäzdaan (m.) plain, (dat.) *mäzdaanas*.
mäj (f.) mother, decl. like *väj*, p. 16.
mäzlik (m.) master, owner, (dat.) *mäzlikas*.
mäl'käj (f.) queen; rest of sg. nom. pl. *mäl'kaayi*.
mät (f.) mad woman; decl., p. 17; see *mot*.
miil (m.) mile.
miith', pl. of *myuuth*, q.v.
mohbath (m.) love, (dat.) *mohbatas*.
mohonyuv, *mehnuv* (m.) man; decl. like *necuv*, p. 15.
moojizä (m.) miracle.
moojub (m.) reason.
mool (m.) father, (dat.) *mäzlis*, (ab.) *maali*, (ag.) *mäl'*, (nom.

- pl.) do., (dat.) *maalen*, (ab. ag.) *maalav*.
moolum known.
moosul (m.) tax, etc.
mooth (m.) death, (gen.) *mootuk*, (f.) *mootac*; decl. of ending -uk, p. 18.
mot mad; decl., p. 17; see *mats*.
moṭ (m.) back (upper part), (ab.) *maṭi*.
moḍrer, *moḍrur* (m.) sweetness.
mokālun be finished, (past) *mokalyau*.
mokh (m.) face, (ab.) *mokhə* on account of.
mōl (m.) price.
mōrdə (m.) dead person.
muhim (m.) poverty.
muhkam firm, strong.
muhtaaj needy, in want.
mulkh (m.) country.
musaafir (m.) traveller.
mutsarun, *mutsrūn* (v. tr.) open, *yun mutsrənə* be opened; conj. like *aapərūn*; (past) *mutsur*, (pl.) *mutser'*; *mutsrūn*, *mutsurūn* he, she opened; *mutsrūn* loose him.
mutśaavun (v. tr.) open, (past) *mutśroov*, (pl.) *mutśrəv'*, (f.) *mutśrəv*, (pl.) *mutśraavi*; conj. like *banaavun*.
myoon my, (m. pl.) *myəən'*, (f. sg.) *myəən*, (pl.) *myaəni*; (m. pl. and f. sg. nearly identical).
myuuth (adj.) sweet, (m.) a kiss, pl. *miith'*.
naa (neg. interr. suff.), *aasinaa* will there not be?
naad (m.) a call.
naag (m.) spring of water; (decl. p. 15).
naakaar evil, worthless.
naal (m.) neck, (ab.) *naalə*; see *nəəl'*.
naal (m.) horseshoe.
naalmut (m.) embrace.
naan-gaar (m.) cultivator.
naar (m.) fire, (dat.) *naaras*.
naav (m.) name.
nadi (f.) river; rest of sg., nom. pl. *nadiə*.
natsun dance, (gen.) *natsnuk*, (f.) *natsnəc*, (past) *nots*.
nata, (1) if not, then, (2) otherwise.
nazar (f.) a look, *nazaraah* a look.
nebar, *nyebar* (adv.) outside.
necuv (m.) son; (decl., p. 15).
neerun emerge, (pr. ptc.) *neeraan*; *niirith* having emerged, (past) *draaav*; (pl., f. sg. and pl.) *draae*, (pa. p.) *draa-mut -mət'*, -*məts*, -*mətsə*.
neethər (m.) marriage.
nendər; see *nyendər*.
nə not.
nəbii (m.) prophet.
nəəl' on the neck; see *naal*.
nəzdiikh near.
nish, *nishin* near.
non naked, (pl.) *nən'*, (f.) *nən*, (pl.) *nəni*.
nookar (m.) servant, (dat.) *nookaras*, (dat., pl.) *nookaran*.
nookarii (f.) service.
nooth (m.) banknote.
nou new, (f.) *nəu*, *nəv*.
nokhsaan (m.) loss, injury.
nəmis, *nəman*, etc.; see *yih*, p. 20.
nyaavun cause to be taken or despatched, (past) *nyoov*, (pl.) *nyəəv'*; (f.) *nyəəv*, (pl.) *nyaavi*; *nyoovuk* is a jocular form of *nyoov*, (pl.) *nyəəvik'*; conj. like *traavun*.
nyebar; see *nebar* out.
nyəndər (f.) sleep; rest of sg. *nyəndri*.
nyun take, (past) *nyuuv*, (pl., f. sg. and pl.) *niipi* or *nii*; *nyuuhəs* was taken by them for him, her; (pa. ptc.) *nyuvmut*, (pl.) *niimət*; (f.) *niiməts*, (pl.)

- niimətsə* ; *niitan*, 3 sg. and pl. impv.
- nyuul* blue, (dat.) *niilis*, (ab.) *nili*, (ag.) *niil'*, (n. pl.) *do.*, (dat.) *niilyen*, (ab. ag.) *niilyau* ; (f.) *niij*.
- obrun* cloud over, (fut.) *obri*, (past) *obraw*.
- obur* (m.) cloud.
- ođ* half, (pl.) *əđ'* ; (f.) *əđ*, (pl.) *aji*.
- on* blind, (dat.) *ənis*, (pl.) *ən'* ; (f.) *ən*, (pl.) *əni*.
- ool* (m.) nest ; (decl., p. 15).
- oor*, *oor* there (*r* in vill. dial.)
- oos* was ; see *aasun* ; *oosus* was to or for him, her ; conj., p. 21.
- paakvun* cook, (past) *pook*.
- paanə* self, selves, Urdu *āp*, (dat.) *paanas* of one's own accord, (emph.) *paanai*.
- paanvəzn* Urdu *āpas mē* mutually, to one another, among our, your, themselves.
- paarun* prepare bed, *pəzriθ* having prepared ; cf. *pəzrun* ; conj. like *maarun*.
- paat-shaah* (m.) king, (dat.) *-shaahas*, (ag.) *-shaahan* ; *-shaaham* O my king, *-shaasund* of the king ; *-shaabaai* or *-baayi* queen, rest of sg. and n. pl. do. ; *-shaazaadə* prince, king's son, (dat.) *-zaadas*, (ag.) *-zaadan*.
- paat-shəzhi* (f.) sovereignty, work of a king.
- pagaah* to-morrow.
- pai* (m.) trace, sign.
- pakanaavun* cause to go, (pr. ptc.) *pakanaavaan* ; conj. like *banaavun*.
- pakh* (f.) wing, (nom. pl.) *pakhə*.
- pakun* go, walk, (pr. ptc.) *pakaan* ; (conj., p. 22).
- palang* (m.) bed, (dat.) *palangas*.
- panun* own, Urdu *apnā* ; decl., p. 17 ; see *paana*.
- par* (m.) foot, (dat. pl.) *paran*, at someone's feet.
- parun*, *parun* read ; *r* in vill. dial. ; conj. like *karun*.
- parvaayi* (m.) care, anxiety.
- patə* (m.) trace, sign.
- patə* behind, after, afterwards.
- path* after, behind, *pathkun* behind, backwards.
- patsh* (f.) trust, belief.
- patyum* (adj.) last ; (decl., p. 18).
- pəzdə* born, created.
- pəzp'*, *pəzpi* (m.) sinner.
- pəzrun* put on, *pəzriθ* having put on ; see *paarun*.
- pəzsa* (m.) a pice.
- pəzts* five, *pəztsyum* fifth.
- pəzth'* suff. meaning manner ; as *kyithə pəzth'* how ?
- pəzz* (m.) hawk, (dat.) *pəzzas*.
- pəzzaar* (m.) pair of shoes.
- pəhər* (m.) a watch of the day or night.
- pəhrə* (m.) being on guard.
- pəhrəvool* (m.) a man on guard, (dat.) *pəhrəvəlis*.
- pəṭ* (f.) a board ; rest of sg., nom. pl. *paci*, (dat. pl.) *pacen*, (ab. ag.) *pacyau*.
- phaakə* (m.) hunger, fasting.
- phakh* (m.) bad smell.
- phamb* (m.) cotton wool.
- phəṭun* be split, (past) *phəṭ*, (pl.) *phəṭ'*, (f.) *phəṭ*, (pl.) *phaci* ; (pa. ptc.) *phəṭmut* ; (pl.) *phəṭ'-məṭ'* ; (f.) *phəṭməṭs*, (pl.) *phaci-məṭsə*.
- phəerun* turn, walk about, *phəiriθ* having turned, (past) *phəyur*, (pl.) *phəir'*, (f.) *phəir*, (pl.) *phəeri* ; (pa. p.) *phəyurmud*, *phəir'-məṭ'*, *phəirməṭs*, *phəeri-məṭsə*.
- phəran* (m.) long Kashmiri robe.
- phikir* (f.) anxiety, (ab.) *phikiri*.

- phiri*; see *treh*.
Phorsat (m.) Forsyth.
pholun to blossom, used of dawn,
 (past) *phol*, (pl.) *phol'*, (f.)
phoj (unrounded o), (pl.) *phoji*,
 (pa. p.) *pholmut*, *phol'mat'*,
phojmats, *phojimatsə*.
phutraavun (v. tr.) break, (past)
phutroov.
phutrun, *phuterun* (v. tr.) break,
 (past) *phutur*; conj. like
aapərun.
phutun (v. int.) burst, be broken,
 (past) *phut*, (pl.) *phut'*; (f.)
phət, *phut*; (pl.) *phuci*; the
 u in m. pl., f. sg. and slightly
 in f. pl. tends towards ə:
 (pa. p.) *phutmut*, *phutmat'*,
phətmats, *phucimatsə*.
phyok (m.) shoulder, (pl.) *phyek'*.
piir (f.) chair.
piir (m.) Muhammadan holy man.
poosh (m.) flower, (ab.) *pooshi*.
pot backwards, behind.
poz true, (pl.) *pəz'*; (f.) *pəz*,
 (pl.) *pazi*; *pəz' pəəth'*, *pazi*
pazi truly; see *apuz*.
poshaakh (m.) raiment.
praarun wait, wait for, watch
 for; conj. like *maarun*.
prath every.
prazan-aavun recognize, (past)
-oov, *-oovnn* he recognized;
 conj. like *banaavun*.
pream, *preem* (m.) love, (dat.)
preimas, (ab.) *preimə*, (ag.)
preiman, (pl. rare): *preimuk*, of
 love; decl. of -uk, p. 18.
prutshun ask, (imv. pl.) *prut-*
shiw, (past) *prutsh*, (pl.)
prutsh', (f.) *prutsh*, (pl.)
prutshə (u of m. pl. and f. sg.
 tends towards ə); see p. 10;
prutshun he asked, *prutshus*
 asked him, *prutshas* I will ask
 him; (pa. p.) *prutsh-mut* -'māt',
-mats, *-matsə*.
puhur (m.) scorpion.
puut (m.) young one, esp. bird,
 chicken, (pl.) *puut'*, (ab.) *puut-*
yau; (f.) *puuts*; (pl.) *puutsə*.
puuth (f.) book; rest of sg., nom.
 pl. *poothi*.
pyaalə (m.) cup, (dat.) *pyaalas*.
pyeth, *pyath* upon.
pyon fall, (past) *pyaav*, *pyoov*
 (pl.) *peei*, (f.) *pei*, (pl.) *peyi*;
 these last three practically
 identical; *pyoos* it fell for him;
 (pa. ptc.) *pyoomut*, (pl.)
pyeemət', *peemət'*, (f.) *peemats*,
 (pl.) *peematsə*.
raatas by night.
raatəl' by night.
raath (f.) night; rest of sg., nom.
 pl. *rəəts*.
raatəmogul (m.) owl, (dat.) -*moglis*,
 (pl.) -*mogəl'*, (f.) -*mogəj*.
raavun be lost, (past) *roov*, (pl.)
rəəv', (f.) *rəəv*, (pl.) *raavi*;
 (pa. ptc.) *roovmut*; (pl.) *rəəv'-*
mət'; (f.) *rəəvmats*, (pl.) *raavi-*
matsə.
raazə (m.) raja, rich man.
rachun keep, protect, (inf. ab.)
rachni, (past) *roch*, (pl.) *rəch'*,
 (f.) *rəch*, (pl.) *rachi*; (pa. ptc.)
rochmut, *rəch'mət'*, *rəchmats*,
rachimatsə.
rang (m.) colour, pleasure.
rasad (f.) rations, military pro-
 visions.
ratun seize, (past) *roṭ*, (pl.) *rət'*,
 (f.) *rət*, (pl.) *raci*; (pa. ptc.)
roṭmut, *rət'mət'*, *rəṭmats*, *raci-*
matsə.
raz (f.) rope.
rəch (f.) amulet; rest of sing.,
 nom. pl. *rachi*.
rəhəm (m.) pity.
roogan (m.) polish, pleasure.
roozun remain, (past) *ruud*, (pl.)
ruud', (f.) *ruuz*, (pl.) *roozə*;

- (pa. ptc.) *ruudmut*, *ruud'mət'*,
ruuzmats, *roozəmatsə*.
- ropai* (f.) rupee; rest of sg., nom.
pl. *ropyi*; also m.; dat. *ropyes*.
- rut* good, (dat.) *rətis*, (pl.) *rət'*;
(f.) *rəts*, (pl.) *rətsə*; *rət'* *pəzlh'*
well.
- ruud*, *ruudmut*; see *roozun*.
- saa-ath*, *saath* (m.) space of time,
short time.
- saaph* clean.
- saarun* collect goods, (pr. ptc.)
saaraan; conj. like *maarun*.
- sabab* (m.) cause, reason.
- sabakh* (m.) lesson.
- sabth* (m.) Jewish sabbath, (gen.)
sabtuk.
- sadaah* (m.) a sound.
- sadakh* (f.) road; rest of sg. nom.
pl. *sadki*.
- safar* (m.) journey, *safruk* of a
journey; decl. of -*uk*, p. 18.
- sahii* correct, safe.
- sajdə* (m.) religious prostration.
- sakhat* severe.
- sakhrun* set out, (past) *sakhryau*,
(pl., f. sg. and pl.) *sakhrei*,
sakhreyi, (pa. p.) *sakhryoomut*,
sakhryeemats, etc.
- salaamath* safe.
- samkhun*, *samakhun* to meet, (inf.
ab.) *samkhani*, (past) *samukh*,
(pl.) *saməkh'*, (f.) *saməkh*, (pl.)
samkhi.
- samun* (v. int.) gather, be col-
lected, (past) *samyau*, pl. *samei*,
(f.) *samei*, pl. *sameyi* (no real
difference in these three); (pa.
p.) *samyoomut*, (f.) *samyecmats*.
- sangsaar karun* to stone.
- sapdun*, *sapnun* become, *səpnith*
having become, (past) *sapud*,
(pl.) *sapəd'*, (f.) *sapəz*, (pl.)
sapzi; *sapəzai* they, (f.) be-
came for thee; *sapnun* is like
sapdun, its first *n* becomes
n where the *d* of *sapun* be-
comes *z*; (pa. ptc.) *sapudmut*,
sapədmat', *sapəzmats*, *sapzi-
matsə*.
- sar* (m.) head.
- saraai* (f.) inn.
- saraph karun* spend.
- sethaah* (adj.) much, (adv.) very;
sethaas kaalas, *sethaayi kəzli*
for a long time.
- sə* sir, madam.
- səət'* along with, with.
- sənz* of, fem. of *sund*; (decl.,
p. 17).
- sər sər* sound of rustling.
- səts* (m.) tailor.
- səzb* (m.) sahib.
- səzl* (m.) walk, journey for
pleasure, (dat.) *səzlas*.
- shaam* (m.) evening, (dat.)
shaamas; *shaamas-bəzg'* at
evening time.
- shaahar* (m.) city, (dat.) *shaahras*.
- shaahmaar* (m.) snake.
- shakh*, *shekh* (m.) doubt.
- shakhas*, *shakəz* (m.) man, per-
son, (dat.) *shakhsas*.
- shamaa* (m.) candle, flame.
- shamsheer* (f.) sword; rest of sg.
and nom. pl. *shamsheeri*.
- shech'* (f.) message.
- sheerun* mend, *shiirith* having
mended, (past) *shuur*, (f.) *shiir*.
- shekhas*; see *shakhas*.
- shiin* (m.) snow.
- shikaar* (m.) hunting, (dat.)
shikaaras.
- shikəzər'* (m.) hunter, (pl.) do.
- shikəzər'* (f.) kind of boat.
- shongun* to sleep, *shangith* asleep,
(past) *shong*, (pa. ptc.) *shong-
mut*, (pl.) *shong'*, -*mət'*, (f.)
shonj, *shonjmats* (unrounded *o*
in both); (pl.) *shonji*, -*matsə*.
- shukər* (m.) thanks.
- shur*, *shur* (m.) child, boy; decl.,
p. 15 (*r* in vill. dial.).

- siir* (f.) brick; rest of sg., nom. pl. *seeri*.
siir (m.) secret.
siri, sirii (m.) sun.
sōōcun think, *sōōcith* having thought.
soodaa (m.) provisions from market.
soodaa-gaar, sodaa-gaar (m.) merchant, (dat.) *-gaaras*, (ag.) *-gaaran*; *-gaaraa*, a merchant.
soon our, (emph.) *soonui*, (pl.) *sāzn'*, (f.) *sāzn* (almost identical w. nom. pl.), (pl.) *saapi*.
soor (m.) pig.
soorui all, (pl.) *sāzri* (dat.) *saarinii*, (f.) *sāzri*; (pl.) do.
soozun send, (past) *suuz*, (pl.) *suuz'*, (f.) *suuz*, (pl.) *soozā*; in nom. pl. and f. sg. *uu* tends slightly towards *əə*, see p. 10; conj. like *boozun*; *suuzhas* they sent me.
sombrun, sombrun collect, (pr. ptc.) *sombraan*, (past) *sombur*, (pa. ptc.) *somburmut*; (pl.) *sombor'*-*mət'*, (f.) *sombor*-*məts*, *sombri*-*mətsə*.
Sonmarg (f.) Sonamarg, (ab.) *sonmargi*.
srog cheap, (pl.) *srog'*, (f.) *sroj* (unrounded *o*); (pl.) *sroji*.
su he, (emph.) *suii*, (f.) *sə*; (emph.) *sōii*; (decl., p. 20).
suli early.
sund of; (decl., p. 17).
sunduukh (m.) box, (dat.) *sundukas*.
syod straight, (f.) *syz*.
taalav, taalau (m.) roof, ceiling, (ab.) *taalvə*.
taam up to.
taan (m.) limb, (pl.) do.
taarun cause to cross, take tribute, (pr. ptc.) *taaraan*; conj. like *maarun*.
taftiish (m.) investigation, (adv.) certainly.
tagun be possible, (past) *tog, togus* was possible to him; conj. like *lagun*.
tashkiith (m.) investigation.
tal under.
tami, tām', tāmīs, tamyuk; see *su*, (decl., p. 20); and *-uk*, (decl., p. 18).
taraph (m.) direction, (ab.) *tarphə*, (dat. pl.) *tarphan*.
taraphdāzrii (f.) partiality.
tas, tasund, tath; see *su*, (decl., p. 20).
tamook (m.) tobacco, (ag.) *tamāzk'*.
taslaa (m.) consolation.
tati, tat' there; *tatikis*, dat. of *tatyuk* of there.
tau patə after that.
teeg (m.) blade, (dat.) *teegas*.
tə (conj.) then.
tə = Urdu *to*.
tə (conj.) and.
təər (f.) cold; rest of sg., nom. pl. *təəri*; n. pl. also *təərə*.
təərūn, become cold: past *təəryou*, f. sg., m. and f. pl., *təəryeei*: *təəryeeis*, they got cold for him.
tāmīs; see *su*, (decl., p. 20); *tāmīsəii*, emph. of *tāmīs*.
thaavun place, (imv.) *thaav*, *thaavutə*; *thaavum, thaavutam* place for me, (past) *thoov*, (pl.) *thāzv'*, (f.) *thāzv*, (pl.) *thaavi*; (pa. ptc.) *thoovmut, thāzmət'*, *thāzməts, thaavimətsə*; *thāzmətis* dat. of *thoovmut*; *thoovuk, thāzvik'* jocular forms of *thoov, thāzv'*.
thaph karəp grasp, support.
thakun be weary, get tired, (past) *thok*, (pl.) *thək'*, (f.) *thəc*, (pl.) *thaci*; (pa. ptc.) *thokmut, thək'-mət'*, *thəcməts, thacimətsə*.
thar, thar' (f.) back, (dat. ab. ag.) *thər, thər'* (r in vill. dial.).
thəp (f.) butter.

- thərkiŋ, thərkiŋ* backwards; see *thar* (*r* in vill. dial.).
- thəzrun, thəzərun* heighten, (past) *thəzur*, (pl.) *thəzər*, (f.) *thəzər*, (pl.) *thəzri*; (pa. ptc.) *thəzur-mut, thəzərmət', thəzərməts, thəzrimətsə*.
- thod* upright, standing, (pl.) *thəd'*, (f.) *thəz*, (pl.) *thəzə*.
- tī* also.
- tih, tihund*; see *su*, (decl., p. 20).
- tii*, emph. of *tih*.
- tikyaaizi, tikyaaizi* because.
- tim, timan, timə, timau*; see *su*, (decl., p. 20); *timanəii*, emph. of *timan*.
- toh'* (obl.) *tōhi* you; see decl., p. 19.
- too tī* nevertheless, etc.
- toolun* weigh.
- toor, toor* (*r* in vill.), thither.
- toor* (m.) a bolt.
- tot* there.
- traavun* leave, etc., *trəzvith* having left, (past) *troov*, (pl.) *trəzv'*, (f.) *trəzv*, (pl.) *traavi*; (pa. ptc.) *trooumut, trəzv'mət' trəzvməts, traavimətsə*; *troovukh* they left.
- treh* three, *trei phiri* three times.
- tresh* (f.) thirst, drinking water.
- treynun* third; (decl., p. 18).
- toor* (m.) eyelid.
- tooth* dear, loved, (f.) *ʔəʔh*.
- tshaandun* search for, (ab. inf.) *tshaandni*, (past) *tshoond*, (pl.) *tshəznd'*, (f.) *tshəznd*, (pl.) *tshaandi*; (pa. ptc.) *tshoondmut, tshəznd-mət' -məts, tshaandi-mətsə*.
- tsaas* = *tsaau* + *s* entered for him.
- tsaat-haal* (m.) school, (ab.) *-haalə*.
- tsaavul* (m.) goat, (f.) *tssavəj*; *tsaavəl'-bacə* kid.
- tsalun* flee, (pr. ptc.) *tsalaan*, (imv.) *tsəliuv*, (past) *tsol*, (pl.) *tsəl'* (f.) *tsəj*, (pl.) *tsaji*; (pa. ptc.) *tsolmut, tsəlmət', tsəjməts, tsajimətsə*.
- tsafun* cut, break, *tsəʔith* having cut, (past) *tsəʔ*, (pl.) *tsəʔ'*, (f.) *tsəʔ*, (pl.) *tsaci*; (pa. ptc.) *tsəʔmut, tsəʔmət', tsəʔməts, tsacimətsə*.
- tsə, tsəh* thou; (decl., p. 19); emph. *tsəii*.
- tsəhun* suck, (imv.) *tsəh*, (fut.) *tsəhə*; *tsəhith* having sucked; (past) *tsuh*, (pl.) *tsəh'*, (f.) *tsəh*, (pl.) *tsəhi*; (pa. ptc.) *tsəh-mut', -mət', -məts, -imətsə*.
- tsəp* (f.) charcoal, (pl.) *tsəpi*.
- tsər, tsər* (*r* in vill. dial.) (f.) little bird, esp. fem. sparrow.
- tshunun* throw, throw out, (past) *tshun*, (pl.) *tshun'*, (f.) *tshuy*, (pl.) *tshuyi*; (pa. ptc.) *tshunmut -n'mət' -jəməts -jəmətsə*; *tshunun* he threw it (masc.), *tsəpən* do. fem.; *tshunukh* they threw, *tshunnas* he threw for him; in past and pa. ptc. first vowel in m. pl. and fem. sg. is between *u* and *ə*. See p. 10.
- tsok* sour, (f.) *tsok* (unrounded *o*).
- tsoor* four, *tsuuryum* fourth; (decl., p. 18).
- tsəʔ* (f.) loaf (unrounded *o*), (pl.) *tsəci*.
- tsəmbun* pierce, (past) *tsəmb*, (pl.) *tsəmb'*, (f.) *tsəmb*, (pl.) *tsəmbi*; (pa. ptc.) *tsəmb-mut, -'mət', -məts, tsəmbimətsə*; *o* in f. sg. is unrounded.
- tsəppoor* on all four sides.
- tsuur* (f.) theft; (decl., p. 16).
- tsuur* (m.) thief, (dat.) *tsuuras*, (ab.) *tsuurə*, (ag.) *tsuuran*; (pl.) *tsuur*, (dat.) *tsuuran*, (ab. ag.) *tsuurau*.
- tsuuryum*; see *tsoor*.
- tulun* lift, (past) *tul*, (pl.) *tul'*, (f.) *tuj*, (pl.) *tuji*; the *u* in *tul'* and *tuj* tends towards *ə*; see p. 10; (imv.) *tul*, (pa. p.) *tulmut, tul'mət, tujməts, tujimətsə*.

tyutaan so long as; see *yutaan*.
tyuth so, such, (emph.) *tyuthui*, (pl.)
tiith', (f.) *tiitsh*, (pl.) *tiitshə*.
tyunt so much or many, (pl.) *tiit'*,
 (f.) *tiits*, (pl.) *tiitsə*.
thathə (m.) joking.
took (m.) basket, (dat.) *ṭəkkis*.
ṭukrə, *ṭukrə* (m.) piece, bit, (pl.)
 do. (*r* in vill. dial.).
tuur (m.) large dish.
tuur (f.) small dish; *uu* tends
 very slightly to *ə*. See p. 10.

-*un* genit. suff. for proper names,
 and inf. ending; (decl., p. 17).

vaalun bring down, (f.) *vaaləṇ*;
vəzliith having brought down,
 (past) *vool*, (pl.) *vəz'*, (f.) *vəzj*,
 (pl.) *vaaji*; (pa. p.) *voolmut*,
vəz'mət', *vəzjəmts*, *vaajimətsə*.

vaan (m.) shop, (dat.) *vaanas*.

vaapas (adv.) back.

vaaryaah much, long (of time).

vaatn-aarun cause to arrive, (past)
-noov, (pl.) *-nəzv'*, (f.) *-nəzv*,
 (pl.) *-naavi*; (pa. ptc.) *-noovmut*,
-nəzmət', *-nəzəmts*, *-naavimətsə*;
-noovun he caused to arrive.

vaatul (m.) male of sweeper caste,
 (pl.) *vaatəl'*; (f.) *vaatəj*; (pl.)
vaatəji; decl., like *vəzul*, p. 17.

vaatun arrive, (ab. inf.) *vaatni*,
 (fut.) *vaatə*, (past) *voot*, (pl.)
vəz', (f.) *vəzts*, (pl.) *vaatsə*;
 (pa. ptc.) *voolmut*, *vəz'mət'*,
 (f.) *vəztsəmts*, *vaatsəmətsə*.

vadun weep, (ab. inf.) *vadni*,
 (pr. ptc.) *vadaan*, (past) *vod*,
 (pl.) *vəd'*, (f.) *vəz*, (pl.) *vəzi*.

vakhth, *vakhath*, *vakhath* (m.) time,
 (ab.) *vakhthə*.

valun wrap, (pr. ptc.) *valaan*,
 (past) *vol*, (pl.) *vəl'*, (f.) *vəj*, (pl.)
vəji; (pa. p.) *volmut*, *vəl'mət'*,
vəjməts, *vəjimətsə*; *volun* he
 wrapped, *vəlyith* having wrapped.

vanun say, (pr. ptc.) *vanaan*,
 (imv.) *van*, (fut.) *vanə*; *vanai*
 I say to thee; (past) *von*,
 (pl.) *vən'*, (f.) *vəṇ*, (pl.) *vəṇi*;
 (pa. ptc.) *vonmut*, *vən'mət'*,
vəṇməts, *vəṇimətsə*; like conj.
 of *anun* bring, pp. 22-4; *vananə*
yun to be said, *vonun* he said,
vonnakh he said to them,
vonnas he said to him, *vonus*
 said to him, *vən'tau* please say,
vəṇivə he will say' to you,
vəniith having said.

variḥ, *variḥ* (m.) year; see
verih.

vartaavun deal out, (pr. ptc.)
vartaavaan, (past) *vartoov*, (pa.
 ptc.) *vartoovmut*; like *vaata-*
naavun.

vasun descend, (ab. inf.) *vasni*;
vəsiith having descended, (imv.)
vas, (past) *voth*, (pl.) *vəth'*,
 (fem.) *vətsḥ*, (pl.) *vətsḥə*;
 (pa. p.) *vothmut*, *vəth'mət'*, *vətsḥ-*
məts, *vətsḥəmətsə*; cf. *vothun*.

vath (f.) way, road, (dat.) *vati*
 on the way.

vəzj (f.) ring; (decl., p. 16).

vəzlinj (f.) heart; rest of sg., nom.
 pl. *vəzlinji*.

vəṇi, *vəṇi*; see *vən*; *vəṇ*, see
 also *vanun*.

vəzr (f.) pot; rest of sg., nom. pl.
vaari.

vəzr (f.) garden; rest of sg., nom.
 pl. *vaari*.

vəriḥ, *vəriḥ* (m.) year; decl., p. 15.

vəziir (m.) vizier, (pl.) do., (dat.
 sg.) *vəziiras*, (pl.) *-an*; (ab.
 ag. pl.) *-au*.

visheas (m.) trust, belief.

votsh (m.) calf.

vəḍni standing.

vələ come here.

vən now, (emph.) *vəṇ*; these are
 Urdu *ab*, *abhī*; *abhī* in sense
 of yet, still, so far, is *vəṇi*.

vöræz (f.) second wife, (pl.) *vörzæ*.
vörmezj (f.) stepmother.
vöstaad (m.) teacher.
vöthrun wipe, (ab. inf.) *vöthran*,
 (pr. ptc.) *vöthraan*, (past)
vöth-ur, (pl.) *-ör'*, (f.) *-ör*, (pl.)
-ri; (pa. ptc.) *vöth-urmut*,
-ör'mät', *-örmets*, *-rimätsæ*.
vöthun rise, *vöthith* having risen,
 (imv.) *vöth*, (fut.) *vöthæ*, (past)
vöth (not *vöth*), (pl.) *vöth'*, (f.)
vöts, (pl.) *vötsæ*; *vöthus*
 he rose for him; (pa. p.)
vöthmut, *vöth'mät'*, *vötsmets*,
vötskämetsæ. cf. *vasun*,
vözul red, (f.) *vözaj*; (decl., p. 17).
vuchun see, look at; (pp. 22-4).
-vuhur (adj.) (so many) years old.
vuthun twist, (fem. inf.) *vuthæn*,
 (past) *vuth*; (conj. p. 22).
vüunth (m.) camel.
vüzanaavun waken, (fut.) *vüzan-*
-aavæ; *-aavan* I will waken
 him; conj. like *vaatanaavun*.
vyöth fat, (pl.) *vyöth'*, (f.) *vyöth*,
 (pl.) *vechi*.
yaa or.
yaad, *yaat* (m.) remembrance.
yaay when (relative), (emph.)
yaayii.
Yaarkand Yarkand.
yad, *yed* (f.) stomach; rest of
 sg., nom. pl. *yadæ*.
Yahuudii (m.) a Jew, (pl.) do.,
 (dat.) *yahuud-yen*, (ab. ag.)
-yau.
Yahuudis (m.) Judea, (dat.)
Yahuudias.
yakiin (m.) belief, certainty.
yapzær' on or from this side.
yath; see *yih*; (decl., p. 20).
yatshun wish, (pr. ptc.) *yatshaan*,
 (past) *yotsh*, *yutsh*, (pl.) *yetsh'*,
 (f.) *yotsh*, (pl.) *yatshæ*; (pa.
 ptc.) *yutshmut*, *yetsh'mät'*, *yatsh-*
mets, *yatshämetsæ*.

yava yesterday.
yekhtilaaf (m.) difference.
yekraar (m.) acknowledgment.
yeli, *yel'* when (relative).
yem', *yemi*, *yemis*; see *yih*, *yus*;
 (decl., p. 20).
yetikaad (m.) belief, trust.
yähzi, emph. of *yih* this.
yibaad-ath (f.) worship, *-atkhaana*
 (m.) place of worship,
yütyau; see *yut*.
yih, *yihund*, *yim*, *yimæ*, *yiman*,
yimau; see *yih* (decl., p. 20);
yimanæii, emph. of *yiman*;
yimavæii, emph. of *yimau*.
yinsaan (m.) man, mankind.
yinsaaph (m.) justice, fairness.
yitifaakh, *yüttifaakh* (m.) agree-
 ment.
yivavun; see *yun*.
yoof, *yoof* hither, (emph.) *yüur'*,
yüur' (r in vill. dial.).
yun come, (pr. ptc.) *yivaan*, (imv.)
yi, *yiyiu*, *yiyiv*, (past) *aau*,
 (pl.) *aæ*, (f.) *aai*; (pl.) *aayi*;
 these last three almost identical;
yiyavun a comer; *aayes* she
 came to him; (pa. p.) *aam-ut-*
ät'-äts-ätsæ.
 Note *æi* she came, Story I § 7;
 he came to thee, Luke ii, 30;
 they (fem.) came, Jn. 9. 10.
yut here, hither.
yutaamath to this extent.
yutaan as long as, while.
yuth such, as, Urdu *aisā*, *jaisā*
 (emph.) *yuthui*, (f.) *yitsh*; decl.
 like *kyuth*, q.v.
yüur', *yüur'*, emph. of *yoof*, *yoof*.
yüut so much or many, rel. as
 much or many; decl. like
kuut, q.v.

zaah ever, (w. neg.) never.
zaanun know, (pr. ptc.) *zaanaan*;
zæenith having known, (past)
zoon, (pl.) *zæen'*, (f.) *zæen*, (pl.)

- zaani* ; (pa. ptc.) *zoonmut*, *z3n'-mət'*, *z3n'məts*, *zaanimətsə*.
zaahar (m.) poison.
zabi karun sacrifice, kill.
zan as if, so to speak, etc.
zanaane (f.) woman, (dat. pl.) *zaanaanan*.
zaruur certainly.
zeenun conquer, (pr. ptc.) *zeenaan*, (past) *zyun*, (pl.) *ziin'*, (f.) *ziin*, (pl.) *zeepi* ; (pa. ptc.) *zyuunmut*, *ziin'mət'*, *ziin'məts*, *zeevimətsə*.
zəh two ; rest of sg. *doyi*, (pl. dat.) *dən*, (ab. ag.) *doyau*.
zəlun pare, (imv.) *zəl*, (fut.) *zələ*, (past) *zul*, (pl.) *zəl'*, (f.) *zəj*, (pl.) *zəji* ; (pa. ptc.) *zulmut*, *zəl'mət'*, *zəjməts*, *zəjimətsə*.
zəmiindaar (m.) landowner, farmer.
zət (f.) rag, (pl.) *zaci*.
zhompri (f.) hut.
ziin (m.) saddle.
ziith ; see *zyuuth*.
zimə (m.) responsibility.
- zinda* alive.
zindgi (f.) life.
zoraavaar powerful, great.
zon (m.) man (unstressed *zun*), (ag.) *z3n'*, (pl.) *z3n'*, (dat.) *zanyen* ; (f.) *z3n*, (pl.) *zani*, (dat.) *zānen* ; 3 in unstressed *z3n'*, *z3n* becomes ə.
zoor (m.) force, great amount (of trade, work, etc.), (ab.) *zoora*.
zor deaf, (pl.) *z3r'* ; (f.) *z3r*, (pl.) *zari*.
zombə yak, (pl.) *do*.
zuun (f.) moonlight, *zuunəḍab* (f.) room on roof.
zuv (m.) life, soul, (ab.) *zuv*.
zyon be born, (past) *zaau*, (pl., f. sg. and pl.) *zaae*, *zaai*, (pa. ptc.) *zaamut* ; (pl.) *zaamət'* (f.) *zaaməts* ; (pl.) *zaamətsə*.
zyun (m.) firewood, (ag.) *zin'*.
zyuth Hindi *jethā* elder, (dat.) *ziithis*, (pl.) *ziith'*, *zyzith*, *ziith*, (f., dat., sg. and nom. pl.) *zichi*.
zyuuth tall, long, (pl.) *ziith'* ; (f.) *ziith*, (pl.) *zeechi*.



CENTRAL ARCHAEOLOGICAL LIBRARY,
NEW DELHI
Issue Record.

Catalogue No. 491.4218/341.-6287.

Author—Bailey, T. Grahams.

Title—Pronunciation of Keshairi
:Keshairi sounds how to make them
& how to transcribe them.

Borrower No.

Date of Issue

Date of Return

"A book that is shut is but a block"

CENTRAL ARCHAEOLOGICAL LIBRARY
GOVT. OF INDIA
Department of Archaeology
NEW DELHI.

Please help us to keep the book
clean and moving.

S. B., 148. N. DELHI.